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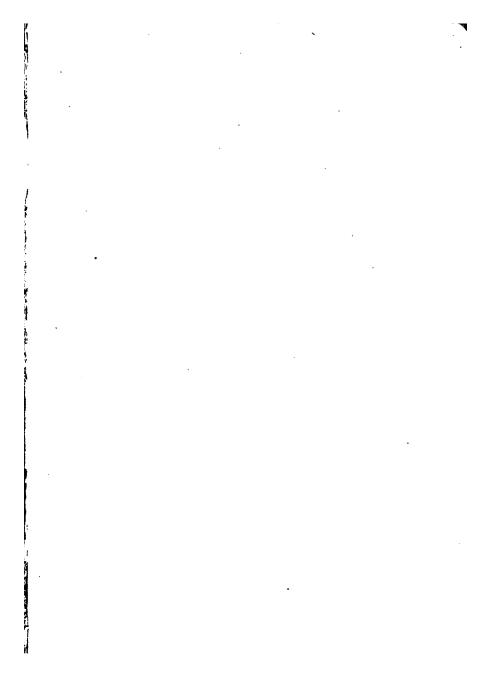
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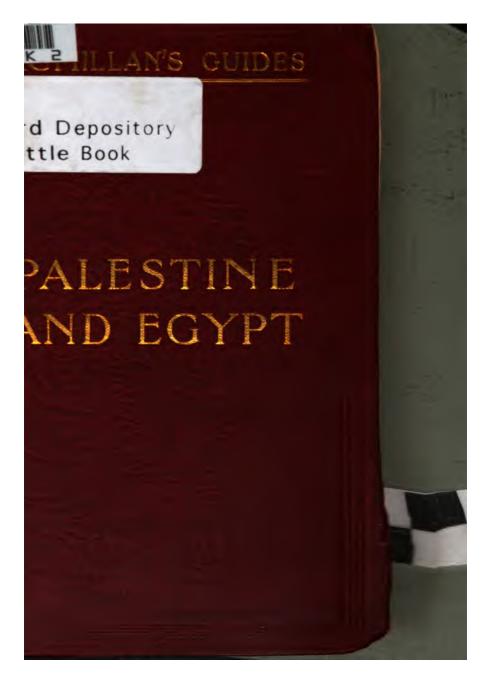
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# GUIDE

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# PALESTINE

AND

# EGYPT

# London

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1901

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# PREFACE.

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THE appearance of a new series of guide-books requires a brief note to justify its existence and to explain its object. Modern guide-books have grown so large, that to use them with intelligence and advantage necessitates a preliminary study which requires more time than the average traveller has at his disposal. This series will be smaller in bulk, and consequently cheaper in price, than other well-known guide-books.

While all necessary practical information has been given in the briefest possible form, special attention has been paid to the historical, archæological, and artistic features of the countries to which the books relate.

Special pains have been taken to have the maps and plans accurate and up-to-date. At the end of the portion of the volume relating to each country contained therein will be found a bibliography, to enable the student to supplement the information contained in this guide-book, or to continue his studies should he have the time and inclination to do so. But all the essential facts, both for his material comfort and intellectual enjoyment of the scenes visited, are, we believe, contained within the covers of each book in this series. The text is anonymous, but each portion is written by a qualified and competent author, familiar not only with the country visited, but with its art, history, and antiquities.

Prefixed to each volume will be found a list of Hotels alphabetically arranged under the names of the towns in which the hotels are to be found; some notes for yachtsmen and sportsmen, by a sailor who knows the shores of the Mediterranean as few men know them, arranged in geographical sequence and accompanied by a list of Lloyd's agents; and, in some of the volumes, essays by well-known writers of authority on subjects of peculiar interest in connection with the country to which the volume relates.

v

As this volume was being prepared for press, the Museum at Gizeh (see pp. 179 et seq.) was being moved to its new quarters. The arrangement there described will consequently not necessarily correspond with the new arrangement.

In conclusion, the Editors wish to acknowledge their indebtedness to the Committee of the Palestine Exploration Fund for their permission to use their plan of the Church of the Holy Sepulchre.

In spite of the greatest care, errors undoubtedly have crept in. The Editors will be thankful to any of their readers who will help them by sending corrections of errors in matters of fact whenever they can. Such communications should be addressed to

THE EDITORS,

Macmillan's Guides,
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St. Martin's Street,
London, W.C.

THE EDITORS.

London, August 1901.

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## YACHTING NOTES.

## COAST OF SYRIA, N. TO S.

SYRIA, the eastern boundary of the Mediterranean, extends from the confines of Asia Minor in the N., to the border of Egypt and the peninsula of Sinai in the S. and may be estimated at 35,000 square miles. Population is estimated at 2,250,000. The whole extent of coast is singularly devoid of natural harbours; Beyrout, however, affords an excellent roadstead for nine months out of the twelve, as the winds seldom blow home (see Chart No. 2158B). The Gulf of Iskanderun, at the N.-E. angle of the coast of Syria, is 40 m. deep in a N.-E. and S.-W. direction, and 25 m. wide, and has an average width of 17 m., with a depth of 50 fths. at the entrance, to 20 fths. one mile from the shore; muddy bottom, and the gulf is clean throughout. Anchorage is off the easternmost islet in 4½ fths. Chart No. 2632. Jaihûn River (ancient Pyramus), 3 ft. water on the bar, with 12 ft. inside. There is a rise and fall of 3 ft.; the river is about 80 yds. wide, and the country around and inland abounds in wild boar, ducks, and woodcock. There is a ferry-barge about 21 m. up the river. A splendid river for a steam launch and picnics.

AYAS, or MORTALIK BAY, is a wretched place, and climate very

the town is a small harbour, with 8 ft. water, sheltered from all winds. The bay affords good anchorage in from 10 to 4 fths. stiff mud, sheltered from all winds but E. and S.-E., which seldom blow for any length of time. During the winter season wild fowl resort to the lagoons in great numbers; wild boar, hares, and partridges are numerous; fish and turtle plentiful, and easily caught with a seine.

BAYAS (ancient Baiæ).—Not recom-Anchorage off the mended. coast in 10 fths.

ALEXANDRETTA or ISKANDERUN .-Pop. 6000. Supplies of cattle, vegetables, and poultry can be obtained. Water is scarce. See Plan No. 2188. The bay affords one of the best and most secure anchorages along the whole coast of Syria. Although open from W.-S.-W. to N.-E., these breezes seldom blow home with any Anchor in from 10 to 7 fths., sand and stiff mud. with the town bearing S.-W. by S. less than 1 m. off shore.

Lloyd's Agent: Augustine Catoni (Vice-Consul). ALEPPO.—Lloyd's Agents: Eugene Catoni & Co.

Arsus (ancient Rhosus).—The bay affords excellent summer anchorage in 4½ fths., sand, inside a rocky ledge of 3 fths. See Chart No. 2632.

unhealthy. To the eastward of ANTIOCH BAY is deep, the 100

fathom-line being only 2 m. off the shore at the mouth of the

river Orontes.

SELEUCIA.—Extensive ruins of the ancient town of Seleucia-Pieria. The whole site, formerly occupied by buildings, is above 4 m. in circuit. The ruins consist of massive walls, a theatre, sarcophagi, and rock-tombs cut in the cliffs, and from their white appearance are visible many miles at sea. Chart No. 2632. A place of very great interest. The harbour or port was on the level RUAD ISLAND (the Arvad of Scripground to the W., and is the most remarkable work of this kind along the coast of Syria. was a great dock excavated in the plains, and connected by a canal with the open sea. But a still more remarkable work is an excavation, immediately to the N. of the port, through the side of the mountain, leading from the upper part of the ancient city to the sea. It consists of alternate cuttings, or hollow ways, 120 ft. deep and 22 ft. wide, and tunnels, 24 ft. high, carried through compact tertiary limestone for a length of 1048 yds. At its eastern end, about 30 ft. above the sea, it terminates in a ravine or torrent bed, across which a strong dam has been built to direct the stream into the tunnel. There can be little doubt but that the object of this remarkable work was to turn off the waters which S. of the town, and thus protect both the city and the vessels from the effects of floods.

ORONTES RIVER is about 5 m. S. of Seleucia; 3 to 5 ft. on the bar: 9 ft. within. The plain affords excellent grazing ground, and abounds in fruit, especially partridges, woodcock. francolin, snipe, and quail are plentiful. Chart No. 2632.

ANTIOCH is on the left bank of this river, 13 m. from the sea in a direct line, or 20 m. by river. Anchor off the bar of the Orontes in 9 fths., mud, 1 m. off

BENZIT BAY .- Anchor off the ruins of Posidium 7 cables from the

shore in 9 fths., mud.

LATAKIYA (ancient Laodicea).— Chart No. 2632 and Plan No. 2514. Anchorage is in 10 to 8 fths., with El-Burg Castle bearing E. 3 m. distant. This is the most exposed and open road-

stead on the coast.

ture). — Although but 800 yds. in length, it affords the best shelter for vessels drawing less than 15 ft. water along the coast. Pop. 3000, whose chief occupation is sponge - diving, those obtained here being very large and of fine quality. Vessels drawing 20 ft. water must not go to the eastward of the island. Turtle and fish plentiful. Chart No. 2765. The ruins of ancient Marathus are on the mainland 23 m. S.-E. by E. of Ruad Island.

TRIPOLI.—Plan No. 1576. Anchor with Tripoli Castle bearing S. by E. 1 E. in 61 fths., and El-Mina tower bearing S.-S.-W.

₁ W.

Lloyd's Agent: N. Beraud. IL HEREH BAY. - Anchor in the S. part of the bay in 9 fths. Chart No. 1576.

BATRÔN (ancient Botrys).-Anchor

in 9 fths., mud. came down from the mountains JUNEH BAY is 2 m. wide and recedes 11 m.; excellent anchorage in the summer in 6 fths., white sand.

> St. George BAY.—Chart No. 2633. The best anchorage in the winter is in from 20 to 4 fths., with the outer island off Quarantine

Point W. # S.

pomegranates and grapes, and BEIRUT or BEYRUTH (Beyrout) (Plan No. 1563) (ancient Berytus) is the most flourishing scaport of Syria, and the climate the best on the coast. The situation of the town as viewed from the

sea is most beautiful. Pop. 100,000. Supplies every of description and excellent water. The harbour will accommodate about 10 ships of moderate size, besides small ones in depths of JAFA, or JAFFA, or JOPPA.—Plan from 61 to 21 fths. The best anchorage is off the end of the breakwater, distant about 1 cable.

Lloyd's Agents: Henry Heald & Co.

Saida .- Plan No. 2794. (Ancient Sidon.) Pop. 15,000. Anchor in 7 to 6 fths., with the N. end of Jezirah about W.-S.-W.

SOR,-Plan No. 2903, Pop. 3000. For anchorage, see Plan.

AKKA or ACRE BAY.—Plan No. 1585, also No. 1242. The best anchorage is in the S.-W. corner, off Haifa.

AKKA OUTER ANCHORAGE is in 10 fths. inside Talbot reef, with the end of the W. mole N.-E. F. about 1 m. from the town. Inner anchorage is to the S. of the town, with Manara east molehead N. by E. # E., 5 fths.

HAIFA or KHAIFA. — Chart No. 1242. Pop. 10,000. Anchorage is in 7 to 5 fths., sand, with the ruined castle in line with the centre of the town S.-S.-W. 1 W. 1 m. distant.

Lloyd's Agent: Dr. Schmit. Kaisariyeh (ancient Cæsarea) was once the capital and principal seaport of Palestine. The ancient port is now filled up, and the immense moles constructed by Herod the Great no longer exist. Anchor off Kaisariyeh in 10 fths., sand.

No. 1847. The ancient Joppa is built on a conical hill 150 ft. high; its ancient port is now filled up with sand. Pop. 20,000. The best anchorage is in 9 fths... sand, 1 m. off the rocks, with the centre of the town bearing S.-E. by S. The anchorage is very uncomfortable with a westerly wind, as it sends in a heavy swell and causes a northerly current.

Lloyd's Agent: Haim Amzalak (Consular Agent). YEBNA.—Probably the site of the

port of Yebna.

ASKELON (ancient Ascalon), 26 m. S. of Jafa. But little remains of this ancient city, whose site is perhaps the finest along the whole coast of Syria. Auchor off Askelon in 10 fths., sand.

GHIZZET (ancient Gaza).—10 m. S. of Askelon. Chart No. 2573. Auchor 1 m. from the shore in 10fths., sand, Montar Hill bearing E.-S.-E.

EL-ARISH.—The frontier town of There is anchorage Egypt. within easy distance from the shore between Jafa and this place. Chart No. 2573.

## NORTH COAST OF AFRICA TO 20° E.

PORT SAID. - The coast is very low, and great caution is required on approaching the land. Anchor where convenient. Charts Nos. 2573 and 234.

Lloyd's Agent: Savon Bazin. ROSETTA. - The channel is very narrow, with only 7 ft. water in ALEXANDRIA. — Chart No. 243.

it. Chart No. 2630. Anywhere along this coast anchorage is found.

ABUKIR BAY. - Chart No. 2681. Anchorage in this bay is not to be depended upon, so far as safety is concerned.

Anchor anywhere outside in 10 to 7 fths. The Straight Boghaz Pass, or Central Pass, is the deepest and best pass through the reefs; it has a depth of 28 ft. and a width of 300 ft. A splendid harbour, capable of accommodating a couple of squadrons with-

out interfering with the quay space.

Between this port and Benghazi, in 20° E. longitude, there is nothing of interest, no harbours, no anchorages, and desolation all around.

Lloyd's Agent: Ludwig Müller.

# MISCELLANEOUS INFORMATION.

Luggage, etc. — The necessary information about luggage, health, money, etc., will be found by intending visitors to Palestine on pp. 2 and 3 of this guide. Similar information relating to Egypt will be found on pp. 141-145, and a note on modern Arabic on p. 149.

Thermometers. — The thermometers principally used in foreign countries are the Réaumur and the Centigrade, but thermometers will frequently be found graded for both R. and C. 4° R. = 5° C. = 41° F. The rule for the conversion of degrees Réaumur or degrees Centigrade into degrees Fahrenheit is as follows:—To every 4° R. add 5, to every 5° C. add 4, to the sum in each case add 32, and the result will be degrees Fahr. A simple method of obtaining an approximately correct result in cases where both Réaumur and Centigrade readings are given, is to add 32 to the sum of the two readings, the result being degrees Fahr.

#### THERMOMETERS.

			TIT MITTINGI	TO O ammua	, ,
Réaumur.	Centigrade.	Fahrenheit.	rainfall, 25	to 26 inches.	
80°	10Ŏ°	<b>2</b> 12°		_	
76	95	208		Barometer.	
72	90	194	Millim.		Inches
68	85	185	715	=	28.15
63.1	78*9	174	720	,,	28.35
60	75	167	725	"	28.54
56	70	158	730	,,	28.74
52	65	149	785	,,	28-94
48	60	140	740		29.13
44	55	131 .	745	,,	29.33
42.2	52.8	127	750	**	29.53
40	50	122	755	"	29.73
. 36	45	113	760	,,	29.92
. 32	40	104	765	,,	30.15
				,,	30.82
30.5	37.8	100	770	,,	
29.8	87.2	99	775	"	30.21
29.3	36.7	98	780	,,	30.71
28.9	36·1	97	785	,,	30.80
28.4	35.6	96	790	,,	31.10

Réaumur.	Centigrade.	
24 20	30	86
20	25	77
19.6	24 '4	76
16	20	68
12	15	59
10.2	12:8	55
8	10	50
4	5	41
1.8	17	85
0	0	82
- 4	<b>— 5</b>	28
<b>— 5.8</b>	<b>— 6·7</b>	20
8	10	14
9.8	12.2	10
12	15	5
14.2	<b>17</b> ′8	0
16	-20	- 4
-18.7	-23.3	-10
20	-25	-13
23·1	-28·9 ·	-20
20 1	v	

Barometer.—The weather glass and rainfall are measured by the millimetre = 1-1000th of a metre = 0394 inch = 4-100ths of an inch. Thus, 724 millimetres correspond to 28.5 inches; 736.5 mills. to 29 inches; 749.5 mills. to 29.5 inches; 775 mills. to 30 inches; 775 mills. to 30.5 inches. (See table below.) For comparison, remember that the mean temp. of London is 39° in winter, 49.5 annual; and the rainfall, 25 to 26 inches.

χī

Inches. 31 30	=	Millim. 787·4 762·0	T	AB	LE OF KI Englisi	LOMETRI H MILES		AND
29	"	736.6	Kils	L	Miles.	Miles.		Kils.
28	,,	711.2	1	=	0.621	_	==	1.609
27.5	,,	698.5	2	,,	1.242	2	,,	3.219
	**		3	"	1.863	9	"	4.828
Intermediat	e heighte	to be added	4	,,	2.484	4	"	6.437
	to above		5	"	3.105		,,	8.047
Millim.	•	Inches.	ě	"	3.726	a	"	9.66
1	=	.039	7	"	4.347	7	"	11.27
2	,,	.079	8	"	4.968	ò	"	12.87
2 3	,,	·118	9	,,	5.589	0	,,	14.48
4	,,	.158	10	"	6.21	10	,,	16.09
<b>4</b> 5	"	·197	20	"	12.421	90	,,	32.2
	• • • • • • • • • • • • • • • • • • • •		30	",	18.63	90	,,	48-28
Inches.		Millim.	40	"	24.84	40	"	64:37
0.1	,,	2.2	50	,,	31.05	EΩ	,,	80.47
0.2	,,	5.0	60	"	37.26	an	,,	96.56
0.3	,,	7.6	70	"	43.47	70	,,	112.65
0.4	,,	10.1	80	,,	49.68	90	,,	128.75
0.2	,,	12.7	90	"	55.89	ω.	,,	144 .84
0.6	,,	15.2	100	,,	62.1	100	,,	160.93
0.7	,,	17*8	1000	,,	621.4	1000	,,	1609.31
0.8	,,	20.3		••			••	
0.9	",	22.9						

We are indebted to Mr. J. H. Steward, optician, 406 Strand, for the foregoing thermometer and barometer tables.

Kilometre and Metre Tables.—
The kilometre is composed of 1000 metres, and as the metre = 39.37 inches, the kilometre is equal to 0.621 English miles. An approximately accurate method of calculating distances is to consider that 100 kilometres are equal to 62 English miles. For short distances, 8 kilometres to 5 miles.

To turn English statute miles

To turn English statute miles into geographical (or sea) miles, take off 1-7th. One sea mile = 1'15 English mile = 1'85 kilometre. Hence 100 sea miles = 115 English miles = 185 kilometres,

### TABLE OF METRES AND YARDS.

Metres.	•	Yards.
1	=	1.09
2		2.18
Z	,,	
3	**	8.27
4	,,	4.36
5	,,	5.45
6	,,	6.54
7	,,	7.63
8	,,	8.72
9	,,	9.81
10		10.936
20	**	21.87
	**	
80	,,	32.81
40	,,	43.74
50	,,	<b>54.6</b> 8
60	.,	65.616
70	,,	76.58
80	,,	87.49
90		98.42
100	**	109.36
1000	**	1093 63
	"	
8000	,,	5 miles, nearly.

## HOTEL LIST.

ALEXANDRIA, Hôtel Khédivial, in the Rue Chérif Pasha, near the principal railway station; P.T. 60-80 per day. Hôtel Abbat, in the Pl. Ste. Cathérine; pension P.T. 60 per day. Pension Suisse, behind the Eastern Telegraph Co., good. Hôtel Continental, Place Mohammed Ali; small, clean; English landlady; P.T. 40 per day. Second class — Hôtel Bonnard, Rue Café Paradis. Hôtel des

Voyageurs.

Aswan, Savoy Hotel, on the north end of the island of Elephantiné, in its own garden, belonging to the Anglo-American Nile Steamer and Hotel Co., is away from dust and noise of Aswan. Good water supply. Cataract Hotel, south of Aswan itself, on the river at the edge of the desert. Grand Hotel in Aswan, on the river bank (east), facing Elephantiné. Pension in these hotels costs about the same as, or a little more than, in Luxor.

BAALBEK, Palmyra, near the ruins; comfortable; 8s. per day; recommended. Victoria, facing the Acropolis; landlord, Faris Arbide, most attentive and obliging; from 7s. to 8s. per day;

recommended.

The best guide to the ruins is

Michel Aloof.

BATHS OF HELWÂN, The Grand Helwân Hotel, from P.T. 60 a day, and Hôtel des Bains, from P.T. 50 a day, under same management as Savoy and d'Angleterre hotels in Cairo. Very comfortable. At the former, tennis, croquet, library; military bands several times a week. Tewfikiya Palace Hotel, from P.T. 70 a day.

BEYROUT, Hotel d'Orient and d'Angleterre, on the Esplanade; from 10s. to 12s. per day. Hotel Bellevue, facing the sea, and close to the Hotel d'Orient; spacious rooms, comfortably furnished; highly recommended. Hotel de l'Europe, facing the great square. Hotel des Etrangers; small, but comfortable.

CAIRO, Savoy.—Opened in 1898, at the Rond Point, Kasr el-Nil. The largest and most fashionable, on the scale of a European hotel, with all modern comforts. P.T.

60-80 a day.

Grand Continental Hotel.—On the west side of the Esbekiya, with large terrace looking on to the gardens; under the same management as the Savoy and Angleterre; garden in rear with tennis courts.

Shepheard's.—Rebuilt in 1891, in the busy Sharia Kâmel, out of the N.-W. corner of the Esbekiya; frequented chiefly by Cook's tourists and Americans; a large

building. P.T. 80 a day.

d'Angleterre.—In the Sharia el-Maghrabi, prettily situated opposite the German church, near the English church, under same management as Savoy, quieter; bright and comfortable. P.T. 60-80 a day.

Hotel du Nil. — In a small street off the Muski, quite in the native quarter; comfortable; frequented by Germans and artists.

From P.T. 60 a day.

b-PAL.

Eden Palace, Bristol, Khédivial (P.T. 50 a day), all in the Esbekîya Square.

Villa Victoria.-14 Sharia el-

Manakh. P.T. 60 a day.

The Gezireh Palace Hotel is on the other side of the Nile, and, therefore, not in a good position for sightseers, though a drag runs every half-hour into the Place de l'Opéra. It was built by Ismail Pasha for the reception of his guests at the opening of the Suez Canal. Magnificent gardens. Steam ferry-boat to the Bûlak quarter of Cairo. From P.T.

75 a day.

Mena House Hotel is nine miles from Cairo, at the foot of the plateau on which stand the pyramids. It is just underneath the Great Pyramid. From P.T. 80 a day. Coach daily from Esbekîya Gardens at 11.45 a.m. Leaving hotel for Cairo at 4 p.m.; return fare, P.T. 25. There is also an electric tram as far as Gezîreh. There is practically a little desert settlement here, with resident English chaplain, physician, and nurse during the season. Tents for camping in the desert are obtainable.

Pensions.—Fink, Sharia Kasr el-Nil. Sima and Tewfikieh, in the Sharia el-Maghrabi. A little less expensive than the hotels.

Damascus, Hotel Besraoui, facing the Abana; highly recommended; good rooms, excellent cooking; 10s. to 12s. per day. Hotel Victoria, close to the Grand Square; very comfortable; 10s. to 12s. per day.

DAMIETTA, Hôtel de France. HAIFA, Hotel Carmel, in the German Colony; landlord, Herr Krafft; clean; good cooking; excellent attendance; highly recommended; 6s. to 8s. per day. Hotel Pross, on the heights above the Colony; beautiful situation; lovely air; comfortable; recommended.

Hospice, The Carmelite Convent, rooms for several hundreds

of pilgrims and visitors; delightful situation; most clean and tidy; fair cooking; Father Superior a charming host; 5s. to 8s. per day.

ISMAÎLÎYA, Victoria, near the quay. New Hotel, pension, 12 francs. JAFFA or JOPPA, Hotel du Parc, highly recommended, near the railway station; beautiful garden; modern comforts; 10s. a day. Howard's Hotel, near the town; good; 9s. to 12s. 6d. a day. Jerusalem Hotel, recommended; in the German colony; clean and comfortable : Herr Hardegg. American vice-consul, proprietor; 10s. a day. Palestine Hotel, in the German colony.

JERICHO, The Hotel du Parc (recommended), Hotel Jordan, Hotel des Voyageurs, and Bellevue.

JERUSALEM, Grand New Hotel, inside the Jaffa Gate, highly recommended; landlord civil and obliging; central situation; 10s. to Jerusalem Hotel, 12s. a day. some distance from the city walls, on the Jaffa Road; very clean, quiet, and comfortable; 5s. to 8s. a day; recommended for economy, combined with comfort without luxury. Europe Hotel, on the Jaffa road; new; very comfortable; English; from 7s. a day. Fast's Lloyd Hotel, opposite to Howard's Hotel; small, but well-managed; from Olivet House, a 7s. a day. superior English boarding-house, Mr. and Mrs. Hensman; home comforts; from 5s. to 7s. a day.

Hospices, Chiefly for pilgrims, but ordinary travellers admitted. No fixed charge, but European visitors are expected to pay at least 5 fres. a day. Notre Dame de France; quite new; a splendid building, just outside the New Gate; electric light; most comfortable; 400 beds. Casa Nuova; inside the walls, in the N.-W. quarter of the city; 300 beds; clean and comfortable. Austrian Hospice, at the corner of the street leading to the Ecce Homo Arch;

small, but clean; 30 beds. German Hospice, near the Via Dolorosa; 20 beds. Bavarian Hospice, outside the walls, near the Birket Mamilla; 25 beds. The Russian Hospice is exclusively devoted to the use of Russian pilgrims.

LUXOR, The Luxor Hotel, with a large garden and an entrance near the steamer quay. From January to March, P.T. 80 a day, other times P.T. 60. Lady superintendent. Grand Hotel Luxor; good situation, charming garden; new management; P.T. 65 a day. Karnak Hotel, with garden by the river; quieter. P.T. 70 a day during January, February, and March; other times P.T. 55.

Medina, Hôtel du Fayyûm, a Greek locanda; P.T. 40 per day.

NAZARETH, Hotel Hesselschwirdt, at the entrance to the town; clean and good; recommended; 6s. to 8s. per day. Casa Nuova Hospice, belonging to the Francis-

cans; comfortable accommodation; 6s. to 8s. per day. German Hospice, 5s. per day.

PORT SAID, Eastern Exchange, Rue de la Poste. P.T. 50 per day; good rooms and cuisine. Continental, pension, P.T. 40. Métropole, opposite the custom-house. RAMLEH, San Stefano, with casino on sea front, good cuisine, baths, garden, little frequented until April; Hôtel Miramar, at Fleming station.

SUEZ. Bel Air, at the station.

Grand Suez, Bel Air, at the station. uation, d'Orient, Hôtel Bachet, of the nanage- Canal Co.

Wâny Halfa, Grand Halfa Hotel, opened 1900. Tariff, P.T. 80 per day, not including afternoon tea or baths. It is a clean, cheerful hotel with good accommodation, is run by a firm of Greek contractors for the army, who have also opened a general store at Wâdy Halfa, where camp equipments may be procured, also various stores, including drugs.

ZAGAZIG. Hôtel de Rourbe.

#### PALESTINE AND SYRIA.

#### INTRODUCTION.

its accessory lakes. We propose to of this dividing line, and which is therefore commonly known as Western Palestine. We shall, indeed, include the Lebanon and Antilebanon districts which lie to the north of the Jordan, and which form a portion of the wide tract of country known generically as Syria, our farthest point of destination being the city of Damascus, the immortal Syrian capital.

The whole region comprised within the scope of our survey divides itself naturally into three parts, each of which is reached from a separate port on the Levantine coast of Syria and Palestine. Our work, therefore, consists in like manner of no flowers in the autumn, there is three parts, as follows:-

- 1. Judma and Samaria, reached
- by the port of Jaffa. 2. Galilee and Phonicia, reached
- by the port of Haifa. 3. The Lebanon District, reached by the port of Beyrout.

The best seasons of the year for visiting Palestine and Syria are Those who spring and autumn. make the tour in the spring should land at Jaffa first, and work gradually northward; whilst travellers between the spring and the autumn, in the autumn season should reverse though travellers in the latter season the order of things, and land at should be warned against judging

PALESTINE is divided into two Beyrout first, working gradually portions by the river Jordan and southward. The reason for this is that the northern districts are conconfine ourselves almost entirely to siderably cooler than the southern. that portion which lies to the west principally owing to their higher elevation, and in a slight degree also to their higher latitude: and, consequently, they should be visited later in the spring and earlier in the autumn.

> Some people recommend the spring in preference to the autumn, but there are advantages and disadvantages in both seasons. the one hand, the country is in the full enjoyment of its vernal verdure and brilliant profusion of wild flowers in the spring; there is less danger of sirocco and malaria than in the autumn; and, when it does not rain, the weather is more pleasant and the atmosphere more genial. On the other hand, though there are compensation in the abundance of fruit,-grapes, figs, pomegranates, prickly pears, quinces, apricots, etc., being readily obtainable everywhere at an extremely low cost; the roads are hard and dry, and there is no risk of unfordable streams or impassable bogs; and, owing to the fewer number of tourist parties at that season, the camping grounds are cleaner, and the horses, mules, and donkeys are fresher. On the whole, there is little to choose

when they pass through it. The ladies, during the riding tour summer season is too hot, and the through Palestine. winter too rainy, for tours to be undertaken then in safety or com- which frequently gives rise to disfort.

#### HINTS AND ADVICE TO TRAVELLERS IN PALESTINE.

1. Take as little luggage as possible.—A Gladstone bag and a hold-all should really contain all that is required, especially if a camping tour through the country is proposed. If the Palestine trip is only a part of a more extended tour, the best thing to take in addition to what is mentioned above is a flat American cabin trunk, and this can be forwarded direct to Beyrout, to wait the traveller's arrival there after his tour through the country.

Be careful to avoid carrying a hat box on the camping tour, as this is almost certain to be crushed by the native system of packing on the Dress clothes are not a necessity in the Holy Land.

2. Do not fail to procure a passport, to travel in the Ottoman Dominions, before leaving England or in Egypt; and have it duly viséd by the Turkish Consul. On arriving in Palestine, this must be utilised to procure in addition a Turkish passport, or Teskereh, the fee for which is 1 Medjidie (=3s. 4d).

3. Do not purchase a helmet or any other Oriental headgear in England, but wait till Egypt or Palestine is reached. It would be a great nuisance in the journey through the Continent, and can be obtained much more satisfactorily and cheaply on the spot. particular kind of headgear selected must be entirely a matter of taste and individual selection.

of the fertility and resources of with a coloured lining will be found Palestine by its parched appearance very useful, both for gentlemen and

> 5. The question of saddles is one satisfaction and unpleasantness at the very outset of a camping tour through Palestine. Those which are provided by the dragomans and tourist agencies are as a rule not particularly comfortable; and travellers who are desirous of being perfectly safe in this respect would do well to bring their own saddles with them. They can generally be sold at the end of a tour for almost their original value, as there is a

> English saddles. 6. Take a supply of quinine, diarrhea mixture, liniment, plaster, Keating's powder, and Elliman's embrocation; also of safety-pins, and buttons. thread, needles, There is no knowing how often one or more of these articles may

> constant demand amongst the agencies and dragomans for good

be needed.

A pair of coloured spectacles is often a great comfort in the hot

glaring sun.

8. A good waterproof cloak is an absolute necessity; and it is advisable to bring a waterproof sheet to put on the camp bed under the clothes, as the heavy dews are apt to damp the bed from underneath, and the waterproof sheet is a great protection. Some travellers, who are unwilling to forego their daily morning tub, take with them a collapsible waterproof bath. Matthews, of Charing Cross, sells a very useful little folding waterproof seat, which is very portable, and will be found of great use when seated on the ground during the midday halt and luncheon interval in the camping tour.

9. Be prepared to put up cheerfully with slight inconveniences and discomforts. Those who expect to carry about with them all the luxuries of their drawing-rooms 4. A white sunshade or umbrella or best bedrooms had far better

stay at home and not attempt a value of the various Turkish coins. as a rule, an honest, obliging, painstaking fellow, who is ex- be useful :-tremely anxious to study the welfare and comfort of his travellers; and if he is trusted, and s made to feel that he is upon his honour, he will prove a faithful and reliable servant. At the same time, beware of undue familiarity with him, for he does not understand it, and is apt to presume upon it. Be kind and friendly in manner, courteous and polite; but let him never become the master. The same remarks apply in a lesser degree to the muleteers They are, and camp-servants. as a body, little more than grownup children in intellect and character, delighted with any attentions that are shown to them, ready to respond with their devoted service to kindness and forethought, but very quick to resent abuse and inor promise.

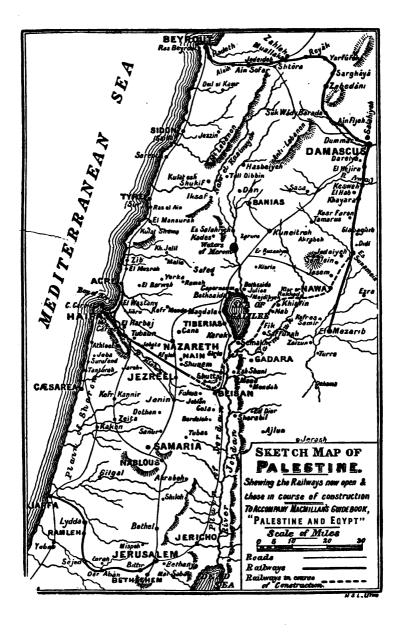
into any detailed statement of the hotels or at the various bankers.

journey through Palestine at all. as English sovereigns and French Do not be exacting or impatient; Napoleons and francs will pass and, above all, never lose temper. current in almost every place where The modern Syrian dragoman is, the tourist is likely to spend money. The following table may, however,

Gold—		8.	d.	١
One Turkish Sovereign	=	18	0	خا
Silver—				1 5
One Medjidie	=	3	4	4
One Sahrawi	=	0	10¥	₽.)
Bronze—			•	("₽
One Bishlik	=	0	51	١ž
One Tic	=	0	0 <del>I</del>	Ā
Copper—			-	∢
Copper— Two Sahloots	=	0	01	1

The value of a piastre varies in different parts of the country, and there are two kinds of piastre, viz., imperial and commercial; but, speaking generally, it may be said that the imperial piastre is worth 2id., and the commercial piastre 1id.

Travellers should be warned against changing money with the Seraf, or money-changer, who is to be met with in every Oriental justice, and apt to presume upon bazaar, as he deducts an exorbitant familiarity. Above all, travellers commission for himself, whether must never go back from their the change be from gold into silver word, whether it be of threatening or from silver into gold. If any small Turkish money is required, N.B.—It is not necessary to enter it should be obtained either at the



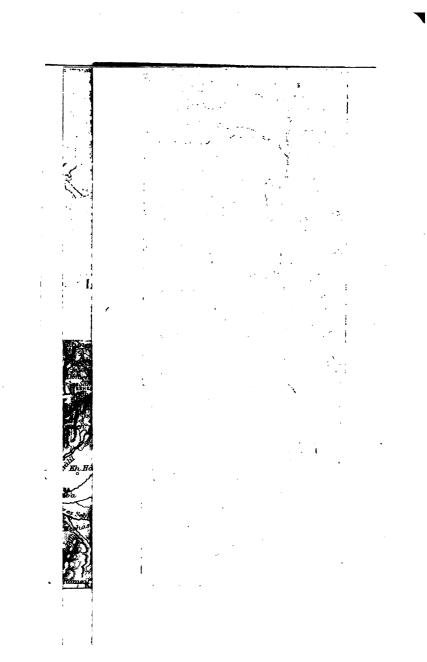
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#### PART I.

#### JUDÆA AND SAMARIA.

#### Entrance Port .- JAFFA.

#### SECTION 1.

JAFFA, OR JOPPA.

Hotels .- See "HOTEL LIST." Consulates .- British Vice-consulate, near the landing - place. American Vice-consulate, Jerusalem Hotel.

Bank.—Deutsche Palæstina.

posted through any of the following offices, French, Austrian, German, or Turkish, with the corresponding National Levantine stamp.

Railway. - Fares to Jerusalem, 15 fres. 1st class; 6 fres. 2nd class, Return tickets (1st class) 20 frcs.,

available for two days.

Steamers.—For Port Said and Alexandria, weekly, per Messageries Maritimes, Austrian Lloyd, and Khedivial steamers; fortnightly, per Russian and Turkish steamers.

For Haifa and Beyrout, weekly, per Austrian Lloyd or Khedivial steamers; for Beyrout, weekly, per Messageries Maritimes; fortnightly, per Russian and Turkish steamers.

Steamers belonging to the Moss and the Prince lines also sail from the season.

lers to Palestine disembark, bears tain of the steamer pronounces it the unenviable distinction of being dangerous to attempt the landing, classed at Lloyd's as one of the they should patiently accept the

worst harbours in the world. As a matter of fact, Jaffa is not a harbour at all in the modern sense of the word; for only small Levantine coasting vessels can penetrate within the belt of dangerous rocks that encircle the little roadstead where they come to anchor. Steamers and ships of any size at all have to remain in the open sea. Post Office. Letters can be a mile or two from the shore, and passengers are landed in clumsy boats, manned by native Syrian boatmen, which put out from the shore in considerable numbers, and amid a perfect babel of shouting and bustle, as soon as a steamer is descried in the offing.

Passengers should be careful to keep their waterproofs ready to hand on leaving the steamer, as, unless the weather is very fine and the water quite smooth, there is almost sure to be a chance of a wetting as the boat shoots the narrow opening between the rocks which gird the inner harbour. If the weather is at all rough the experience is anything but pleasant, and passengers should be careful to sit quietly in their places during the Jaffa for England frequently during critical moment when the boat shoots the passage. They should also take care that the boats are Jaffa, the port where most travel- not overcrowded; and if the cap-

to be carried on to Port Said, chained! Haifa, or Beyrout, as the case may

be said, that the timber was con- may be as well to warn the traveller, veyed on rafts from the Phœnician at the very outset of his journey ports of Tyre and Sidon for the through Palestine, that, if he goes building of Solomon's Temple, after under the escort of an ordinary it had been hewn down in the dragoman, he must be prepared to cedar forests of Lebanon. Hence it was carried up to Jerusalem on the backs of camels (2 Chron. ii. 16). It was also from Joppa that holy places, sacred shrines, and Jonah embarked on his disastrous historic relics which will be voyage when he tried to escape pointed out to him are utterly from his mission to Nineveh (Jonah spurious and fictitious. i. 3). And, as everyone knows, it dragoman himself is scarcely to was at Joppa that St. Peter lodged blame; for, in the first place, he is for some time in the house of merely a plain, simple native who Simon the Tanner (Acts x. 43).

well known that Joppa is associated for the knowledge of the country not only with sacred history, but and its features upon what he has also with classical mythology. The learned from others. And, in the story of Perseus and Andromeda second place, the creation of holy is, of course, familiar to all. places and sacred relics is the Andromeda was a young and beau- direct outcome of cause and effect, tiful maiden, the daughter of the and illustrative of the law of supply king of the country. The country and demand. The British or was suffering from the ravages of American tourist makes a journey an enormous sea-dragon, which through the Holy Land. In so came up from time to time and doing he is fulfilling the dream of devoured people on the seashore. a lifetime; and he is spending a The king consulted the oracle, and lot of money. He naturally, therewas told that the only way to get fore, wishes to get as much as he rid of the sea-dragon was to offer can for his money. Consequently, up his daughter Andromeda as a when, on journeying through the living sacrifice to the monster. country, he comes to a certain place, She was accordingly chained to a he says to the dragoman: "Well! rock on the shore and just as the what happened here?" If the rock on the shore, and, just as the what happened here?" dragon was about to devour her dragoman innocently answers: up, a young and handsome hero, "Nothing happened here, sir, so named Perseus, appeared on the far as I know," he is immediately scene. Of course, he killed the sea-met with the reply: "Then somedragon; of course, he married thing ought to have happened here! Andromeda; and, of course, they What is the use of wasting my time lived together happily for ever and money by bringing me to a after. Now, the scene of this place where nothing happened?" dramatic episode is said to have The dragoman makes a mental note occurred at Joppa; and, in fact, of this, and the next time he is there is a rusty old iron ring still conducting a party round he takes embedded in one of the rocks survery good care that something did rounding the harbour of Jaffa which happen there. This is really one

inevitable and allow themselves ring to which Andromeda was

It is needless to say that this story, ring and all, must be taken It was to Joppa, it need hardly for what it is worth. And here it take nine-tenths of what he is shown and told for what it is worth. By far the great majority of the so-called has picked up more or less of col-But it is not, perhaps, equally loquial English, and is dependent is pointed out to the confiding way in which many spurious sacred tourist as being the very identical sites have sprung into existence; source of error and confusion has been the ignorant superstition of the remains of Askalon, he feels pilgrims and ecclesiastics in the

mediæval ages.

However, thanks mainly to the labours of the Palestine Exploration Society, and to a vast improvement in the education and intelligence of the dragomans themselves, matters are in a much more satisfactory condition now than they were a few years ago; and, by the aid of the various handbooks and guides, the careful and observant traveller will have comparatively little difficulty in sifting out the chaff from the wheat, and in discerning between the genuine and the spurious places and relics.

A few hours will amply suffice to see everything of interest in and around Jaffa.

The great show place is the so-called "House of Simon the Tanner"; and the pilgrim to the Holy Land will naturally feel a desire to visit the first sacred site to which he has had access. And, indeed, we should strongly recom-mend every one to go. The house itself, as a matter of fact, is a coma century old. But this is a mere matter of detail. What is interesting and important is that the house stands in the midst of a quarter of Joppa which is still devoted to the industry of tanning; and, as nothing ever changes out in the East, we may be almost certain that that same quarter of Joppa was devoted to the same industry of tanning in St. Peter's days. Therefore, even if the modern house does not stand actually on the site of Simon the Tanner's original abode (and there is no insuperable reason why it may cellent Jerusalem Hotel. not do so), it is situated in all proalong the coast towards the ruins of as far more interesting and char-

though, perhaps, the most fruitful Cæsarea and the outlines of Carmel, or southwards in the direction of that, at any rate, the sea and sky, mountains and plains, have not materially altered since St. Peter's time, and that he is therefore gazing on very much the same scene as the apostle himself must have beheld on that memorable day when he saw the miraculous vision, which led to the first preaching of the gospel to the Gentiles, in the person of Cornelius, the Roman centurion (Acts x. 19-48).

On the outskirts of Jaffa the socalled House of Tabitha, or Dorcas, is shown; but as this is certainly a purely hypothetical and spurious site, and as there is nothing of interest about it, we should advise the traveller to avoid the useless fatigue of a visit to that

If he has time to spare in Jaffa he can devote it much more profitably to visiting the very interesting School for native girls, founded and maintained by Miss Walker-Arnott, of Edinburgh, who herself personally superintends and manages the institution.

After this, one should not fail paratively modern building, barely to inspect the English Hospital, a lasting monument of the indefatigable zeal and devotion of an English lady, Miss Mangan, whose self-sacrificing martyrdom forms a most pathetic chapter in the annals

of missionary heroism.

Should the traveller still have further time at his disposal he could not do better than pay a visit to the world-famed orange-groves of Jaffa, to which he can easily obtain access through the kind offices of Mr. Hardegg, the American Consul, and landlord of the ex-

To those who are visiting the bability in its immediate vicinity; East for the first time, the quaint and, when the traveller mounts on and dirty bazaars of Jaffa will unto the flat-topped roof, and looks doubtedly prove a source of wonder out in one direction across the and attraction; but it is scarcely blue Mediterranean, or northwards worth while to linger amongst them, elsewhere.

#### SECTION 2.

### JAFFA TO JERUSALEM.

different routes, and also of three name of the village meaning "House different modes of travel, in journey- of Dagon." ing from Jaffa to Jerusalem.

(1) He may commence his camping tour at once, and go up to Jerusalem on horseback. In this is principally noted for its associacase we should advise Route A. (see below).

veyance, and travel by Route B.

3) He may take the train, which of the palsy for eight years. will carry him along Route C.

advise him to select the railway native of Lydda; and an interestroute, unless he is particularly desirous to travel through the Holy the (probably to him) novel con-visit. It is now in the possession of ditions of tent life, in which case the Orthodox Greek Church. In he would doubtless select Route the crypt beneath the altar the A. or B.

## ROUTE A .- ON HORSEBACK. Two Days.

Leaving Jaffa by the Jerusalem Gate, the so-called House of Dorcas is soon passed, near to a picturesque called in the Old Testament Gimzo fountain called Sebil Abu Nebût, from a Turkish Pasha whose tomb is adjacent.

emerges upon the Plain of Sharon, and evidences of Palestinian life or Beth-horon the Lower, standand customs crowd upon his view. ing on a small hill about half-way Presently a large and conspicuous up the steep mountain path into building is seen upon the right; it the "Hill-country of Judæa." is the Agricultural School of the Still higher up, after another hour's "Alliance Israelite," called by the ride, we come to Beit-Ur el-Foka, Jews "Mikweh Israel." A very or Beth-horon the Upper, picturexcellent and well-managed in- esquely situated in a commanding stitution this is; and, if time position. These two places are is no object, it is worthy of a famous for their connection with visit.

on the Plain of Sharon is named and it was along the very road by

acteristic bazaars will be visited passing through this village we diverge to the left from the main carriage road to Ramleh and Jerusalem; and, passing in succession through Beit Deján and Safiriveh, we at length arrive at Lydda. Beit Dejan is clearly the site of some The tourist has choice of three ancient Philistine sanctuary, the

### LYDDA

tion with the Apostle St. Peter, ee below). who, according to Acts ix. 32-35, (2) He may hire a wheeled conhere restored to health a man named Æneas, who had been sick

St. George, the patron saint of For many reasons we should England, is said to have been a ing mediæval Crusading Church. dedicated to St. George, still exists Land, from the very outset, under and is eminently deserving of a tomb of St. George is shown. Lydda was called Lod in the Old Testament, and belonged to the tribe of Benjamin (Neh. xi. 35). modern name is Ludd.

Hence we ride on to Jimza. (2 Chron. xxviii. 18); and, immediately after passing through this village, we take the pathway to In a short time the traveller the left, which brings us, after about nerges upon the Plain of Sharon, 3 hours' ride, to Beit-Ur et-Tahta, the memorable victory of Joshua The first village which we reach over the five kings of the Amorites; Yazar, but there is nothing of which we have been ascending that interest connected with it. After he and his army pursued the routed hosts of the Amorites after they had been driven into utter panic and confusion by a terrific hailstorm in these mountain gorges (Josh. x. 10, 11).

On a fine, clear day many magnificent views over the Plain of Sharon and the Mediterranean Sea are to be obtained by halting at different points of vantage on our way up the steep paths, and gazing back famous for the well-known story of Joshua and the Gibeonites (Josh. this city that the five kings of the (see above).

From El-Jib we may proceed to

Jerusalem, either by the direct which is reached by carriage about has been erected over the spot, and admission to the so-called tomb may be obtained without much difficulty.

It is more probable that Neby Samwil, which from its position must have always been a place of considerable importance, is to be identified with Mizpeh; though Soba, a few miles to the S.-W.. and like Neby Samwil situated on a commanding height, would with any biblical site, is an interestappear from philological considera- ing town, and was of great importtions to have been more probably ance and renown during the Crusadthe site of Mizpeh.

ROUTE B .-- BY CARRIAGE. 13 Hours.

The carriage road from Jaffa to Jerusalem was, until the last few years, the route almost invariably adopted by European and American travellers; and, moreover, it has been the ordinary pilgrim road for many centuries. In consequence of this a great quantity of so-called over the district which we have been holy places and sacred sites have traversing. Having surmounted sprung up along the route; though, the summit of the pass, in about with scarcely any exception, these 11 hours after leaving Beth-horon are all spurious and fictitious, and the Upper we obtain excellent the tradition attaching to them views of the conspicuous buildings speaks more in favour of the inof Neby Samwil, and of the village genuity than of the accuracy and of El-Jib, the ancient Gibeon, which knowledge of those who first inlatter place we reach in less than vented them. The very first village half an hour afterwards. This is out of Jaffa, Yazur (see above), is pointed out to the confiding tourist by the native dragoman as the ix. 3-27); and it was in attacking place where Samson set the foxes' tails on fire (Judg. xv. 4, 5), though Amorites met their crushing defeat there is absolutely nothing whatand death at the hands of Joshua ever to identify the place with the incident.

#### RAMLEH.

route through Beit Hantna and 21 hours after the departure from Shefat, or else by making a slight Jaffa, was for many centuries detour to the right and passing identified with Arimathæa, the through Neby Samuott. Ecclesiast-home of Joseph, simply from a ical tradition connects this place fancied resemblance between the with Ramah, the birth and burial- two names. As a matter of fact, place of the prophet Samuel, whose Ramleh means "Sandy," and tomb is said to lie under the Arimathæa is the Greek form of Crusading Church, which still exists Ramathaim, which signifies "Twin in ruins here. A Moslem mosque hills"; and doubtless the home of Joseph of Arimathæa was the same as the birthplace of Samuel (1 Sam. i. 1) in Mount Ephraim. are several places which lay claim to being the site of Ramathaim, amongst which may be mentioned Er-Ram, on the road from Jerusalem to Bethel; Ramallah, a little to the S. W. of Bethel: and Rameh. between Samaria and Dothan.

Ramleh, though not connected ing period, as it stood at the junction

of what were then the two main and interesting remains at Amwas, roads of Palestine, namely, that, on erroneously identified with the the one hand, from Jaffa to Jeru- Emmaus of the New Testament, salem, and that, on the other, from which was very considerably nearer Egypt. through Gaza, to Acre. It to Jerusalem. This place, however, was probably founded by the Arabs, and was at one time a well-fortified in 1 Macc. iii. 40; and under the city surrounded by strong walls, in Romans it was a town of some imwhich were no fewer than twelve portance, under the name of Nicogates. The period of its greatest polis, when it was the seat of an prosperity was from the 11th to the Episcopal See. The ruins of the 15th centuries, since which time it old Cathedral still remain. It was has slowly but surely fallen into originally Byzantine in its date, but ruin and decay. The country around was restored and enlarged by the Ramleh is very fertile, and there Crusaders. are extensive olive-groves between Ramleh and Lydda. The view

the station, the carriage road to Jerusalem traverses the plain in a S.-E. among that class, they fixed upon way. this place as his birthplace and an hotel has been erected here for the accommodation of those who might desire to break their journey at the spot. We should not, however, recommend such a step.

Near to Latrôn, and on the left Mizpeh (see above). hand of the road, are some extensive

is probably the Emmaus mentioned

We are now in the midst of the from the top of Ramleh Tower is Shephelah, that is, the undulating very fine and interesting.

Shephelah, that is, the undulating low hilly district which connects the mountain heights of Judæa with After crossing the railway close to the Maritime Plain of Sharon; and, after passing an old well, called Bir Eyoub, or Job's Well (with no condirection; and, after passing the nection with the patriarch Job), on good-sized village of Kubab, it de- the left hand of the road, we arrive scends into a wide valley, which at a wayside inn called Bab elwas apparently a portion of the Wady, or the Gate of the Pass, Valley of Aijalon, so named after where we halt for an hour or two the town of Aijalon, which still to give our horses rest, and to parremains under the name of Yalo, take of our own meal and refreshand is clearly to be seen on the ments. Here we enter the steep other side of the valley, and a little defiles which wind up into the heart to the left, immediately after leav- of the "Hill-country of Judæa," and ing Kubâb. After crossing the val- the whole character of the scenery ley, the road ascends to Latron, changes. On either side of the road which is called by tradition the are rocky heights, with olive-trees, Home of the Penitent Thief; the mostly wild, occupying every point only foundation for this "sacred of vantage, and amongst them may site" being the fact that latro is be seen many caroob trees, conthe Latin for a robber. This was spicuous by their handsome dark-quite enough to lead the mediæval green foliage. There are also several ecclesiastics to connect Latrôn with fine terebinth trees; and under the some robber, and as the Penitent shade of one of the largest of these Thief was the most respectable per- we come upon an old ruined mosque sonage that they could think of on the right-hand side of the

After a long, steep climb we Latron is about half-way reach the summit of a pass, and a between Jaffa and Jerusalem; and most glorious view of the Plain of Sharon and the sea beyond opens up behind us. The village of Sarts stands on a hill to our right; and in front of us appears the summit of Sôba, a probable site of ancient

Presently we burst upon a pictur-

on terraced sides of the hill to our this point. right, and immediately on its outskirts are the remains of an exceedingly handsome and well-decorated we can see in the distance, to our church. This sacred edifice, like right, the village of Ain Karim, that at Amwas, dates originally and reverence by the Crusading many ways. It appears to have been dedicated to the prophet Jeremiah, who has also given his name to a well hard by; though, so far as we know, the prophet himself had no connection with this place. The name of the village is Kuryet quite erroneously, identified with the ancient city of Kirjath-Jearim, which was in reality situated several miles to the S.-W. of this place, at a ruined site now called Khurbet Erma. Kurvet el-Anab was, in the earlier portion of the 19th century, the home and stronghold of a notorious brigand and marauder, whose name was Abu Gôsh, and who, with his family and followers, for many enormous sums of money from trawho passed that way. His name is still held in awe and terror by the native inhabitants of the whole district around, who to this day call old rascal is to be seen close to a fountain near the church.

a Crusading Monastery, lying a to the right, in a sheltered situation narrative (1 Sam. xvii. 1). at the bottom of a valley; and then, after climbing a steep hill, we pass the village of Kustul (Latin, Castel- ing Jerusalem, and Koloniyeh is a lum), on an eminence to our right. favourite spot for a day's excursion This, as its name implies, was for-merly the site of a Roman fortress, Before we reach our destination, which, from its position, must have however, we have to ascend a very been of considerable strength and long hill by a winding road, the importance. A good view of Neby tedium of our journey being relieved

esque village, its houses clustering Samwil (see p. 11) is obtained from

The road now descends into a deep valley, and on our way down with its substantial Latin monasfrom the Byzantine period; and it tery and church, embowered in exmust have been held in great esteem tensive olive-groves. The monastery and church are dedicated to Christians, who embellished it in St. John the Baptist, whose birthplace is placed here according to an ancient Christian tradition. other words, Ain Kârim is supposed (whether correctly or not it is impossible to say) to be "the city of Juda" in "the hill country," where Mary visited Zacharias and Elisael-Anab, and it is commonly, but beth, before the birth of the Baptist and the Christ (St. Luke i. 39). It is, with more probability, identified with Beth-car, whither the Israelites pursued the Philistines in the time of Samuel (1 Sam. vii. 11).

The valley into which we are now descending is called Wady Kolôniyeh, and on the hillside to the left is the village of the same name. A good bridge spans the bed of the Wady, and close to the bridge are years set the Turkish Government two or three cafés, where a halt is at defiance, and extorted by violence generally made for rest and refreshment. Kolôniyeh, which, from its vellers, pilgrims, and indeed all name, appears to have been a Roman colony, has been erroneously identified as the site of Emmaus; and some dragomans, with still less reason, point out the place to travellers the village after him by the name of as the scene of the memorable con-Abu Gosh. The monument of this flict between David and Goliath. There is now no doubt as to the true site of that event, which has been About half an hour after passing thoroughly identified by the Palesthis village we come to the ruins of tine Exploration surveyors in the Wâdy es-Sunt, near the ruins of short distance away from the road Shuweikeh, the Shochoh of the

We are now rapidly approach-

the valley. Its modern name is Jewish colony. Lifta, and it has been identified as tioned in Joshua (xv. 9) as lying on the borderland of the tribe of Judah. There is a large spring at Lifta, which is very possibly "the fountain of the water of Nephtoah" spoken of in that passage.

Soon after passing Lifta we begin to observe tokens of our approach Pharaohs of Egypt from the tribe of to a large and busy city; and, after Ephraim, to which it had originally leaving on our right the carriage belonged (see Judg. i. 29). It beroad to Ain Kârim (see p. 13), the came the dowry of Solomon's Egypoutskirts of Jerusalem come gradu- tian wife, the daughter of the ally into view. The summit of the Pharaoh who had captured it (1 Mount of Olives, with its conspic- Kings ix. 16). uous Russian Tower, now becomes

# ROUTE C .- BY RAILWAY. 31 Hours.

toric interest.

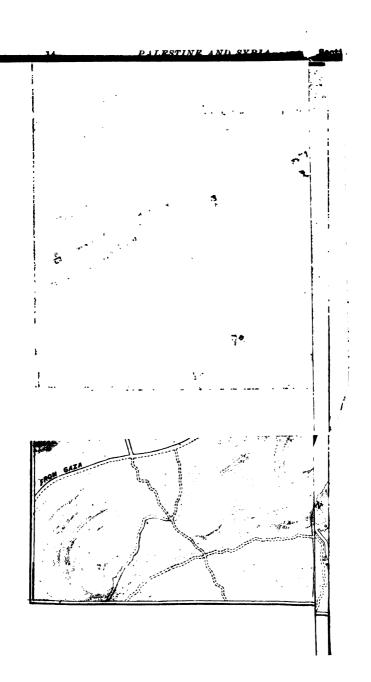
leaving the station.

tion across the Plain of Sharon, and xiii. 25).

by several extensive and interesting after some minutes we can see to The valley beneath us is our right, about a couple of miles called Wady Beit Hanina, beyond away, the village of Akir, the ancient which in the distance Neby Samwîl Ekron, whither the Ark of God was is again a constantly conspicuous sent from Ashdod (1 Sam. v. 10). object. We pass a good-sized vil- Akir, which is pleasantly situated lage to our left on the hillside across amongst trees, is now a flourishing

The line now skirts the base of a Nephtoah, one of the places men- hill, or mound, called Tell Jezer, with one or two buildings on its summit, including the conspicuous dome of a Wêly, dedicated to an old sheikh, named Abu Shusheh. This Tell marks the site of the ancient royal Canaanitish city of Gezer, which was taken by one of the

Soon after the next station, Sejed, for the first time visible; and in the the line enters the Wady es-Surar, foreground is the rounded dome of and the steep incline from the plain the Church of the Abyssinians. to the heights of Judæa commences. The extensive buildings of the Rus- The Wady es-Surar is familiar to sian hospice and cathedral, standing Bible students under the name of on the site of the "Camp of the the" Valley of Sorek," and it was Assyrians," are soon after passed; the scene of some of the romantic and, threading our way through the incidents in the history of Samson busy thoroughfare of the western and Delilah (Judg. xvi. 4). Just suburb of the city, we soon perceive before arriving at the next station, the walls of Jerusalem, and in a Deir Aban, the village of Zorah, short time arrive at the Jaffa Gate. the birthplace of Samson, and still virtually retaining its ancient name, is seen perched upon the summit of a lofty hill to the left hand of the line. A short dis-The railway journey from Jaffa tance farther on is another proto Jerusalem occupies a little over minent hill, with a village also on 31 hours, and the district which is its summit, now called Es-Shua, and traversed is full of natural and his- marking the site of the ancient Eshtaol. Between the two, on As far as the first station, Lydda a lower saddle of the range, is (see p. 10), the line follows very the modern colony of Artaf, inmuch the same direction as that habited by Christianised Jews, already described in Route A.; and under the auspices of the London at Ramleh, 7 miles farther on, it Jews' Society. Here, in the days crosses the carriage road to Jeru- of old, was the "Camp of the salem (Route B.) immediately after Danites," between Zorah and Eshaving the station. taol, where "the Spirit of the Herce we strike in a S.-E. directord began to move" Samson (Judg.



Deir Aban itself has been identified, and perhaps correctly, with the Ebenezer of the Bible, where Samuel set up the "Stone of Help" (1 Sam. vii. 12); whilst almost immediately adjoining Deir Aban on the W. is Ain Shems, undoubtedly the ancient Bethshemesh. Here the Ark was brought from Ekron (1 Sam. vi. 12), along almost the identical track which we have just been following from Akir; and hence it was taken to Kirjath-Jearim, the site of which is at Khurbet Erma, a few miles away.

We now enter a magnificently wild and impressive mountain gorge, up which the train slowly makes its way. Several large caves are seen in the precipitous cliffs on either side of the line. These are now mostly used by the goat-herds as shelters for their flocks; but they give the traveller a good idea of the

is Bittir, close to the large and flourishing village of the same name, which stretches up the hillside in picturesque terraces, watered by copious springs and sheltered by shady trees. This is said to be the site where the noted Jew, Barcochebas, made his last stand against the Romans in the year

A.D. 136 (see p. 19).

We now ascend the prettily named Wady el-Ward, or "Valley of Roses," passing several large vil-lages on either side of the line, including Welejeh and Malihah on the left, and Ain Yalo, Sherafat, and Beit Sufafa on the right. After passing the last-named village, with the Convent of Elias beyond, we reach the summit of the Wady, and emerge upon the Plain of Rephaim, where the Philistines were defeated korian, photographer. by David on more than one occasion (2 Sam. v. 18-25).

to a halt at the railway terminus of Jerusalem is, and ever can be, Jerusalem, in the German colony to nothing less than "the City of the the S.-W. of the city itself.

#### SECTION 3.

#### JERUSALEM.

HISTORY, ETC.

Hotels.—See "HOTEL LIST." Consulates. — British — Mr. J. Dickson, on the Jaffa Road. American - Mr. Wallace, also on the Jaffa Road.

Post Office. - Letters can be sent with Austrian (Levantine) or

Turkish stamps.

Telegrams. — Rates to England. viå *Egypt* (Eastern Telegraph Co.), 3 frcs. a word; viâ Constantinople (Ottoman), 75 c. a word. The latter route is, however, very uncertain, and not to be recommended.

Banks.—Crédit Lyonnais, outside the Jaffa Gate. Deutsche Palæstina, Thomas Cook & Sons, inside the city, facing the Tower of David. Jacob Valero (Jewish), in David Street.

Churches. — Anglican — The caves so often mentioned in the Bishop's Chapel, St. George the Bible as hiding-places and refuges.

Martyr; Christ Church (London The next station which we reach Jews' Society); and St. Paul's (C.M.S.). Roman Catholic - St. Salvatore. Lutheran-Santa Maria Maggiore, in the Muristan.

Hospitals. - London Jews' Society Hospital, outside the city, under the management of Dr. Wheeler. (A few private rooms for paying patients.) Ophthalmic Hospital, on the Bethlehem Road, under the management of Dr. Cant. Both these institutions are admirably managed, and highly deserving of support.

Doctors.—English—Drs.Wheeler. Cant, and Masterman.

Shops. - S. Vester; Boulos Meo; Marroum; Tarazi, etc., all inside the Jaffa Gate, for curios, photographs, olive-wood and mother-ofpearl articles, etc. Max Ungar, outside the Jaffa Gate, for drapery, etc. Giatanopoulos, chemist. Kri-

Notwithstanding all its squalor, Soon afterwards the train comes its dirt, its disease, and its misery, Great King," "the Joy of all the Earth." Undoubtedly disappoint- tion of Palestine there must almost around the heart and soul of almost every one who comes within the sphere of its personal influence. Whether it be owing to the sacred and romantic associations of its past, the uniquely characteristic surroundings of its present, the vague and indefinite anticipations and possibilities of its future, or a mysterious blending of all three combined, there is, beyond all contradiction and dispute, a distinctive impress stamped upon the mind and memory of every visitor to Jerusalem, which neither time nor circumstances can ever wholly efface.

### HISTORICAL SURVEY.

The Ancient History of Jerusalem, in its main features, is so familiar to every one, through the sacred records of the Bible, that only a very few words of description will be needed here. Some authorities are inclined to think that the first mention of Jerusalem occurs as far back as the time of Abraham, and that the "Salem" of which Melchizedek was king was identical with the subsequent "Holy City." But the Salem there referred to (Gen. xiv. 18) is more probably the place near Shechem, called Shalem in Gen. xxxiii. 18, and Salim in St. John iii. 23. Its modern name is still Salim (see p. 70), and it stands near the route which Abraham would have most likely taken on returning towards Hebron after the slaughter of Jebus, the capital city of the tribe wall supporting the Temple area. of the Jebusites. But from the

ing in its first impression to most of a certainty have existed a fortified visitors, Jerusalem yet possesses town upon the spot; as the natural within itself a certain mystic charm features of the locality would have which distinguishes it from every invited a settlement, even more so other city, town, or district in the in those days than at the present world, and which causes it to weave time, when the hills and valleys an irresistible bond of fascination have been so much changed in their character and appearance by the levelling of the former and the filling up of the latter, through the action of sieges, time, weather, and other influences. Moriah, with its southern extension, Ophel, was originally quite an isolated hill, surrounded on all four sides by valleys; and here, according to the best authorities, was probably the "City of David" (2 Sam. v. 9). At the same time, the pre-historic rock-scarps and trenches adjoining the English cemetery and Bishop Gobat's school on Mount Zion seem to point to that hill as having been the site of the fortress of the Jebu-The most feasible solution of this apparent conflict of evidence is that the city of the Jebusites was on Moriah and Ophel, whilst their citadel or acropolis was situated on Zion. The valley which separated Zion from Moriah, and which was afterwards known as the Tyropæan Valley, and the Valley of the Cheesemongers, was partially filled up by David, in order that there might be an easy passage from the one hill to the other. The Hebrew word "Millo" (2 Sam. v. 9) signifies literally "a filling up"; and the embankment thus formed was known by that name.

During the reigns of David and Solomon the new metropolis of the kingdom underwent many important changes and improvements in the way of walls, fortifications, palaces, towers, etc., the culminat-Chedorlaomer at Hobah, near Dam- ing architectural achievement being ascus. So far as we can tell, the the erection of Solomon's Temple name of Jerusalem was not given to on Moriah (see p. 23). Nothing the city until after its capture by now remains of all these works David. Until then it was known as except some portions of the massive

After the subdivision of the earliest days of the human occupa- country into the two kingdoms of nearly 400 years after the death of fully into the possession of Ptolemy effected in Jerusalem; all of which, however, were entirely destroyed tivity to Babylon, B.C. 588.

upon a new career of prosperity and a foreign rule. It was not, however, continued the work of restoration destined for a long duration; for, tions of which have lately been un- Romans interfered under the precovered and traced by Dr. Bliss. text of establishing order and tran-This is technically known as the quillity. Pompey captured Jeru-"First Wall" of Jerusalem.

Jerusalem pursued the even tenour Jews perished, in the year B.C. 64, B.C. 332, it surrendered to Alex- by the Parthians. ander the Great. On this occasion later, Herod the Great, assisted by

Israel and Judah, Jerusalem was the city was spared the horrors and naturally shorn of a great part of devastation of a siege, its inhabits importance and magnificence, tants wisely throwing open its gates though it still continued to flourish to the all-conquering Macedonian. with various fluctuations of pros- After the death of Alexander, Jeruperity until its destruction by Nebu-salem, together with the rest of chadnezzar, an event which occurred Syria and Palestine, passed peace-Solomon. During that period Jerusa- Soter, who had proclaimed himself lem was besieged at least five times, king of Egypt, and who was the viz. (1) by Shishak, king of Egypt, in founder of the famous Ptolemaic the reign of Rehoboam; (2) by the dynasty, the last that reigned over Philistines and Arabs, in the reign that ancient country before it beof Jehoram; (3) by Jehoash, king came a part of the great Roman of Egypt, in the reign of Amaziah; Empire at the defeat and death of (4) by Rezin, king of Syria, in the Cleopatra in B.c. 27. After a further reign of Abaz; and (5) by Sennach-period of 160 years of uneventful erib, king of Assyria, in the reign of tranquillity, Jerusalem suffered Hezekiah. On each of these occa- twice in the short space of two sions the city suffered more or less years a spoliation and destruction damage, and the Temple itself at the hands of Antiochus Epishared in the general disaster. On phanes, the Seleucid ruler of Syria, the other hand, under certain of the in B.C. 170 and 168. An attempt on kings, especially Joash, Uzziah, the part of this despot to force the Hezekiah, and Josiah, considerable Greek religion upon the Temple repairs and improvements were worship in Jerusalem led to the great revolt of the Jews under the warlike and renowned hero Judas when the Jews were taken into cap- Maccabæus, who completely defeated the Syrians in B.C. 164, and After lying for seventy years in restored Jerusalem to the dominion desolation and ruin, Jerusalem of the Jews themselves, after it had arose from its ashes and embarked been for nearly 200 years subject to importance with the return of the until after the lapse of several Jews from Babylon, under Zerub- stormy years of conflict and struggle. babel and Joshua. The former during which Jerusalem was exposed rebuilt the Temple upon the site of to several sieges, that the Asmonean Solomon's sacred edifice, and re- princes, as the Maccabæan rulers stored the Jewish ritual, in the year were called, succeeded in finally B.C. 516. About sixty years later, restoring peace and prosperity to Ezra, and after him Nehemiah, Jerusalem. Even this was not and progress, the latter refortifying having silenced other foes, the the city throughout, and enclosing Maccabees began to fight among it with the massive wall, the founda- themselves, until at length the salem after a terrible siege, in the For more than one hundred years course of which upwards of 12,000 of its gradual growth and restora- and a quarter of a century later the tion to prosperity, until, in the year city was again invested and taken Three years

of the Temple area he erected a tion" (St. Luke xix. 44). fortress of regal strength and luxury, Antonia." south of the Jaffa Gate, supporting Calvary and the Tomb of Christ a comparatively modern fortress, were amongst other things that were commonly known as the "Tower of included within this outermost wall. David," which serves at the present splendid marble palace on Mount attended the siege and destruction Zion, a spacious theatre, an open of Jerusalem by Titus in A.D. 70, with a fine colonnade overlooking with realistic minuteness. For the the Tyropean Valley, and devoted next sixty years Jerusalem recombined to raise Jerusalem, under Emperor Hadrian expelled all the the reign of Herod, to the very remaining Jews and Christians from climax of its material glory. Never, the place and rebuilt it as a Roman before or since, has the Holy City city, changing its name to Aelia

the Romans, gained possession of splendour as when, under the sway Jerusalem after another obstinate of this ambitious and enlightened and desperate siege; and with his Idumæan king, and under the establishment upon the throne a fostering influence of his illustrious new era of material prosperity compatron, Cæsar Augustus, it stood menced for Jerusalem and the land out once more as the unrivalled of Palestine generally. This Idu- centre of the national and religious mæan prince was in many respects sentiments of Judaism, and had endowed with the qualities requisite apparently settled down to an endfor a really great ruler, though his less career of prosperity and renown. character was marred by natural Thus dawned the Christian era on cruelty and lust, accompanied by Jerusalem, and in the midst of this an utter want of principle. He outward display of material luxury was a most liberal patron of arts and gorgeous ritual the Babe was and architecture, and during his born in lowly obscurity, but six reign the city and country were short miles from the fated city, embellished by thousands of mag- Whose coming was destined indirnificent and noble structures. He ectly to overthrow Jerusalem and rebuilt the Temple with unbounded to destroy her Temple, because she splendour, and at the northern end "knew not the time of her visita-

Between the teaching and death which he named, after his Roman of Christ, however, and the final patron Mark Antony, the "Castle of destruction of the city by the He surrounded Jeru- Romans under Titus, the successors salem by another massive wall, which of Herod the Great did something enclosed a considerable quantity of to extend the size and importance of fresh ground on the northern side Jerusalem. Agrippa I, about the of the city, and which is technically year A.D. 39, built the "Third known as the "Second Wall." This Wall," which enclosed another wall he fortified at certain intervals large space, again to the north of by enormously strong towers, called the existing city limits, and includant respectively the Towers of Hippicus, ing a suburb which was known by Phasazelus, and Mariamne. The the name of Bezetha. This wall lower portion of the Tower of was of extremely massive construc-Hippicus still remains intact, and tion, and was protected by no fewer can be seen immediately to the than 90 strong towers. The hill of

There is no need to dwell at any time as the headquarters of the length upon the stirring and dra-Turkish garrison in Jerusalem. A matic scenes which preceded and space called the Xystus, surrounded for they have so often been described to gymnastic and athletic sports, a mained in a ruined and desolate sumptuous town-hall, and many condition, with very few inhabihandsome streets and buildings tants, until, in 130 A.D., the Roman enjoyed such wealth of architectural Capitolina, after himself, one of his names being Aelius. with which he now enclosed the Noble Sanctuary (see p. 32). city followed almost the same directions as those surrounding Jerusalem at the present day.

A few years later a desperate attempt was made by a Jew named Simon Bar-cochebas (the "Son of a Star") to wrest Jerusalem and Palestine from the hands of the remarkable warrior seemed likely the Emperor Heraclius, once more to be able finally to achieve the object of his ambition. He was, however, finally defeated at Bether (see p. 15); and from that time hold upon the city much longer; the history of Jerusalem sinks into for the mighty march of the Moslem obscurity for many generations.

Under Constantine the Great, whose mother Helena was primarily have died away by this time, and tongue. they made but a very feeble effort Jews.

Christendom. and these increased in number part of the Ottoman Empire. and importance year after year. Churches and monasteries sprang up in all directions in the city, the most illustrious of the former being the Basilica of Justinian, dedicated to the Blessed Virgin Mary, and now converted into the famous ploring its many scenes and objects Mosque of El-Aksa, at the southern of interest, we will take a general

The walls end of the Haram esh-Sherif, or

In A.D. 614 Jerusalem was again exposed to one of its innumerable sieges, being captured after a terrible resistance by Khosroes II, the renowned Persian Conqueror, who virtually destroyed the city, including the Church of the Holy Sepulchre, and massacred many Romans; and for a short time, with thousands of the inhabitants in his devoted band of followers, this cold blood. The Romans, under captured Jerusalem from the Persians a few years later. But they were not destined to retain their invaders had already started forth from Mecca, and, in the year A.D. 641, the standard of Mohammed was responsible for the traditional site planted over Jerusalem by the of the Holy Sepulchre (see p. 39), celebrated Khalif Omar, who at Jerusalem regained some slight once set about commemorating his measure of its importance; whilst victory by the erection of the Shrine under the Emperor Julian, com- on the site of the Temple, which has monly known as "the Apostate," ever since been associated with his the Jews were encouraged to return name (see p. 28). His successors to their Holy City. Their ancient gave to the city the name of "Elspirit of religious fervour and Kuds" ("the Holy"), by which national zeal appears, however, to name it is still called in the Arabic

With the exception of a few short to avail themselves of Julian's intervals during the time of the patronage. From that time to the Crusades, Jerusalem has continued present the history of Jerusalem from the days of Omar until now may be said to have been virtu- under the dominion of the Moslems. ally independent of that of the though its rulers have varied in their nationalities, the Arabs having In A.D. 451 Jerusalem was pro- been compelled to hand it over in claimed the seat of a Patriarchate A.D. 969 to the Fatimide dynasty by the Council of Chalcedon; and of Egypt, whilst in A.D. 1244 it fell from that time it became the into the hands of the Kharezmians, centre of the religious sentiment from whom it was wrested by the Pilgrimages Ottoman Turks under Selim I in commenced to the shrine of the A.D. 1517. Since that time Jeru-Church of the Holy Sepulchre, salem has remained an integral

### SECTION 4.

### ROUND THE WALLS.

Before entering the city, and ex-

ings; and, in order to do so with Anglican Church. The Protestant clearness and intelligence, we will cemetery adjoins the grounds of the in imagination encompass the walls School, and here also may be seen on the outer side, starting from the

### JAFFA GATE.

This, the principal entrance into tions, the one going direct south, and the other tending to the northwest. It bears the name by which it is generally known to Europeans, from Jaffa enters Jerusalem by this gate. The natives call it Bab el-Khalil, because the road to Hebron, of which the Arabic name is El-Khalil, also passes out of the city Bethlehem."

the left, on emerging from the city, p. 18), and may pause to contem-Herod's time, with the remains of many other spots have hitherto the ancient fosse, or most, before failed to discover them. We are now on the road by search for the "King of the Jews" Bethlehem and Hebron; and bear- tian tradition to be true.

survey of the city and its surround- educated, under the auspices of the some highly interesting and important remains of the original city of the Jebusites, including the rockscarps of the ancient citadel and some spacious rock-cisterns and the city, is situated in the western channels. The master of Bishop wall, and stands at an angle, whence Gobat's School always takes great the wall branches off in two direc- pleasure in pointing out and explaining these antique remains to visitors.

From the school we ascend by a from the fact that the carriage road path to the S.-W. angle of the modern city walls; and then, turning to the right, we come to a mass of buildings commonly known as The Tomb of David. A very old tradition, firmly believed in by the For a similar reason it is Moslems, who own all these buildsometimes called the "Gate of ings, places the "Sepulchres of David and of the Kings of Judah" A very busy and animated scene immediately underneath these buildis constantly in progress here, and ings. The correctness or otherwise European visitors to Jerusalem can of this tradition can never be satisspend many an interesting and pro- factorily determined until excavafitable hour watching the various tions can be conducted on the spot, types of Oriental character, cos- and this is at present impossible tumes, and tribes passing in and out owing to the strong religious sentiof this famous gateway. Turning to ment of the Moslems on the matter. We are, however, inclined to think we immediately find ourselves in that the site is very probably front of the Tower of David (see genuine, since the Bible expressly states that the Sepulchres were on plate the massive masonry of Mount Zion, and explorations on

A still more interesting tradition, which the Wise Men travelled to however, attaches to the place; for Bethlehem after their fruitless here is shown the so-called Canaculum, or Upper Chamber, where in Jerusalem. On our right is the the Last Supper is said to have been upper portion of the "Valley of held. Admission to this chamber Hinnom," and on our left rises the can be obtained on payment of a lower slope of "Mount Zion." A small fee to the Moslem custodian; few paces beyond the Tower of but there is really very little to David we leave the main road to warrant us in regarding this Chrising off to the left, we ascend a path tradition itself does not date back up the side of Mount Zion to earlier than the 7th century A.D.; Bishop Gobat's School, which will though, for several centuries before well repay a visit. Here a large that time, the Descent of the Holy number of native children are Ghost on the Day of Pentecost was

believed to have taken place here. The room itself is a portion of a mediæval church, and it is divided The ceiling is vaulted, and the whole work appears to date from the 14th century A.D. The stone on which the Disciples are supposed to have sat whilst the Lord washed their feet, and other curious relics, are pointed out to the visitors; but they are all certainly spurious. In a room adjoining this chamber is to be seen a the sepulchres below. The buildings originally belonged to the Franciscan monks, but they have been in possession of the Moslems for more than 350 years.

Between this place and the city walls stands another edifice, commonly known as the "House of Caiaphas"; but again there is no cause to think it a genuine site. Adjoining it is the "Armenian Cemetery"; and here the confiding tourist is shown the spot where Peter stood when he denied Christ, as also the exact place where the cock crew! But all these "sacred sites" are too childish for serious

Approaching the gate on the southern wall of the city, known generally as the "Zion Gate," but to the Arabs as Bab en Neby David," we take the path to the right instead of entering the city; and, skirting the outside of the the steep descent into the Valley slopes of Mount Zion. It is down those declivities that Dr. Bliss has Fine views of Ophel, bottom. gaze as we proceed eastwards to- (St. Matt. iv. 5).

wards the Bab el-Mogharibeh, or "Dung Gate," which we next reach.

It is well to enter within this gate, in the middle by a couple of and to climb to the top of the tower above it, which is reached by a stone staircase from the inner side of the walls; for the view from this spot is extremely interesting and extensive. The western wall of the Temple Area is best seen from this point, and the spring of Robinson's Arch (see p. 25) is clearly visible. The large open space, covered with dense thickets of cactus, immediately insarcophagus which is said to be the side the walls, stands on the site of facsimile of the Coffin of David in the old Tyropæan Valley, which separated Zion on the west from Moriah on the east, but which is now in a great measure filled up by the immense accumulations of earth and débris which cover the original bed of the valley.

> Emerging again from the Dung Gate, and still continuing our way eastward, we come in a short while to an abrupt right-angle in the city walls. The southern boundary wall of the Temple Area now becomes visible to us, though the western portion of it is cut off by the city wall, which joins that of the Temple Area at the "Double" Gate (see p. 34), the exterior of which it exactly bisects.

Proceeding eastward along the southern wall of the Harâm esh-Sherif, we may observe the nature of the massive masonry, and especially trace the direction of one row just above the surface, known as the "Great Course." This was the walls, we see below us to the right first complete course from west to east, when the wall was not broken of Hinnom down the southern by any rocky projections in the surface of the ground. We observe also the exterior arches of the traced and laid bare the "Wall of "Triple" and the "Single" Gates, Nehemiah" (see p. 17), which en- both of which are now completely closed the Pool of Siloam at the blocked up with masonry work. Special notice must be taken of the Siloam, the Valley of the Kedron, enormous blocks of stone in the the hills about Jerusalem, the wall at the S.-E. angle, where in Wilderness of Judæa, and the our Lord's time is supposed to have Mountains of Moab, open up to our stood the "pinnacle of the Temple" or "Valley of the Kedron," as it is Jerusalem. the names of Zacharias, St. James, probably without any authentic Mount Scopus. foundation. The Mount of Olives, with the various Russian buildings mar and destroy its original aspect, rises grandly beyond the valley, and on its lower slopes may be seen the thousands of stone slabs which mark the innumerable graves of the Jewish Cemetery.

of their traditional belief that when range of subterranean the Messiah returns to set up His known as "Solomon's Quarries" able to ride through the gate.

Pausing for a few minutes to gaze at the Garden of Gethsemane and the Virgin's Tomb (see p. 50), on the other side of the valley, we continue to thread our way among western slopes, until at length we Miriam, or "the Gate of our Lady lish name is St. Stephen's Gate, from a mediæval, though utterly erroneous, idea that the martyrnorth of this gateway is a small reservoir, called Birket Sitti

We will now continue our jour- Miriam, or the "Pool of our Lady ney alongside the Eastern Wall Mary." Passing amidst the Mosof the Temple Area, having imme- lem tombs, we next reach the N.-E. diately beneath us on our right angle of the city walls, and join the rocky Valley of Jehoshaphat, the carriage road from Bethany to The bridle path to sometimes called; on the farther Bethel, through Anathoth, Gibeah, slopes of which is situated the Michmash, and Ai (see p. 51), village of Siloam, and north of this branches off to the right here, and, the famous rock-cut tombs bearing descending into the valley in a N.-E. direction, ascends the hill on and Absalom respectively, though the other side between Olivet and

We turn westward, keeping the upon it, which have done so much to north wall of the city on our left, and soon pass the Bab ez-Zahireh, or "Flowery Gate," known also as "Herod's Gate," which has lately been opened up into the city.

The Skull-Hill of Calvary (see p. 42), above Jeremiah's Grotto, We soon reach the exterior of now opens up on our right; and the Golden Gate, which the Moslems presently we see at the foot of the carefully keep hermetically closed city wall, directly facing the grotto, with massive masonry, on account the entrance into the marvellous throne on the Temple Area, He will (see p. 45). The "Damascus Gate" enter the Haram in triumph through is next reached, standing almost on this gateway, and that will be the the very site of the original gate, signal that the mission of Islam is which was in existence in the time over for ever. Therefore they take of our Lord, and the crown of the very good care that no one shall be archway of which is clearly visible just inside the modern gateway in the city wall (see p. 41).

We now ascend a steepish hill. having in front of us on our right the massive set of buildings newly constructed by the Latins for the the Moslem tombs which line the accommodation of pilgrims, opposite to which is another gateway in the reach the entrance gateway into city walls, known as Bâb el-Jalûd, the city on the eastern side. This or "Goliath's Gate," close to a is called by the Arabs Bâb Sitti massive tower called the Castle of Goliath, (Kasr Jalûd), which pro-Mary," doubtless because the road bably marks the site of the "Tower through it leads down to the of Psephinus," in Agrippa's Third Virgin's Tomb. The common Eng- Wall (see p. 18). The gateway was opened in 1889, and its name has since been changed into Bab Abdul Hamid, in honour of the dom of St. Stephen occurred in its reigning Sultan of Turkey, under vicinity (see p. 44). A little to the whose auspices the gate was opened.

We now join the Jaffa road; and,

turning the N.-W. angle of the others. In order to provide a level Jaffa Gate.

#### SECTION 5.

### THE HARÂM ESH-SHERÏF, OR TEMPLE AREA.

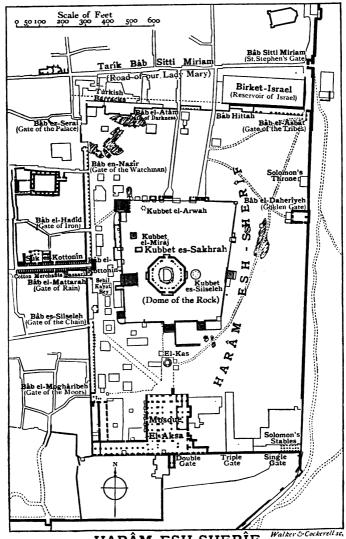
One of the first places that every visitor to Jerusalem naturally flights of stone steps at certain wishes to see is the site of the intervals around the Area. The ancient Temple Area.

been left standing upon another." explained below.

selves have disappeared, the case is south still follow the original lines. very different with the "Temple Indeed, several courses of the Area." About that there is no foundation walls on these sides doubt whatever, for some portions principally at present below the of the massive walls erected by level of the ground, are certainly of Solomon's and by Herod's masons Phœnician construction, as has been to support it are still remaining proved by the Palestine explorain situ to the present day.

any Temple was erected upon it, ployed by Solomon are still clearly Mount Moriah was a bare, rocky, visible on many of these subteruneven hill, with almost precipitous ranean stones, and have been seen descents in some parts, and with and examined by the explorers. many projecting excrescences in There is little doubt that the pre-

walls, inside of which are situated platform on which the Temple the extensive grounds and buildings should stand, and to make the of the Latin Patriarchate, we approaches to the Temple as commingle in the busy life of this venient as possible, it was thereportion of the suburbs, and soon fore necessary to level off large after complete our circuit of Jeru- masses of rock in certain places. salem by arriving once more at the and, on the other hand, to erect enormously massive walls and arches in others, to bear the weight of the spacious stone pavements which should continue the level of the rock-cut plateau. By this means a series of flat terraces was formed, gradually diminishing in area, and connected by broad lowest terrace, which was by far As regards the actual Temple the most spacious of all, was open itself, every vestige of it has entirely to Jew and Gentile alike, and was disappeared. Not only the original consequently known as the Court Temple of Solomon, but also that of the Gentiles. We speak now of Herod of Great, has been so more especially of the Temple Area completely demolished that, down as it existed in our Lord's time, i.e. to the lowest foundation-stones, the of the work of Herod the Great. prophecy of Christ has been literally It is probable that the enclosed fulfilled, and "not one stone has area of Solomon's Temple was of considerably smaller dimensions, Indeed, until quite recently the the principal additions of later very site of the Temple has been a times being at the northern end of matter of doubt and controversy; the present Harâm esh-Sherif, where nor are there even yet wanting the rock-level was made in the certain authorities who dispute times of the Maccabees, and at the the conclusions arrived at by the south-western corner, where the thorough and practical investigations of the "Palestine Exploration" officers. We ourselves are of lines of Solomon's Area will in opinion that the matter has once all probability never be precisely and for ever been settled, as will be ascertained, though we may confidently assert that the greater part But though the Temples them- of the boundaries on the east and About that there is no foundation walls on these sides, tions. The masons' marks made In its original condition, before by the Phœnician workmen em-



HARÂM ESH-SHERÎF.

sent enclosure of the Harâm is it, was discovered some years ago almost identical with that of He- by Mons. Clermont Ganneau. rod's Area, though the appearance of the lower terrace now is very different from what it was in Herod's time. Then the whole Court of the Gentiles was surrounded by magnificent colonnades, those on the east, north, and west being divided into two aisles by massive monolithic columns down the centre; whilst on the south there were four aisles. with three rows of similar columns This southern dividing them. colonnade was in a direct line with a substantial stone bridge on massive arches, which spanned the Tyropæan valley, and connected the Temple Area with Mount Zion. The well-known "Robinson's Arch," in the exterior of the western wall, near the southern extremity, is in reality the commencement of one of the arches which supported this bridge.

Above the level of the Court of the Gentiles there arose a second terrace, enclosed by a stone balustrade, which was broken at intervals time, though some have been unto the western entrance of the "Dome of the Rock" (see p. 28) very foundations of which were these stone steps.

No Gentile was allowed, under respectively. penalty of death, to pass beyond in Greek still clearly legible upon nificent.

A certain portion of the Court of the Israelites was allotted to the women; and this was carefully divided off from the remainder, and was known as the Court of the Women.

Flights of stone steps led from the Court of the Israelites to a still higher terrace, known as the Court of the Priests; and on this court stood the actual Temple itself. The entrance to the Temple was on the E. side, and immediately in front of it stood the Altar of Burnt Offer-ing, in the open air. This altar was situated on the very summit of Mount Moriah, i.e. on the bare rock, which is now to be seen surrounded by wooden railings beneath the dome of the Kubbet es-Sakhrah, commonly but erroneously known as the "Mosque of Omar" (see p. 28). The Temple consisted of 3 parts, viz., the portico, the Holy Place, and the Holy of Holies; and the original design of Solomon's Temple was undoubtedly taken by flights of stone steps. Some of from the ancient Egyptian temples, the steps leading from the lower to of which the fundamental plans the higher terrace of the modern always consisted of three similar Harâm probably existed in Herod's parts, viz., the Hall of Columns, the Sanctuary, and the Holy of Holies. Our Christian churches doubtedly added by the Moslem Holies. Our Christian churches builders. For example, the fine and cathedrals still bear the same flight of steps which now leads up relative portions, i.e. the nave, the choir or chancel, and the sanctuary within the altar rails. The esoteric occupies the site of the Holy of symbolism of these parts was under-Holies of the Jewish Temple, the stood both by the initiated Egyptian priests and the Hebrew rabbis to removed for the construction of represent the Church of God on Earth, in Paradise, and in Heaven

It is doubtful whether the Temple the barrier formed by the balus- of Solomon or that of Herod was trade and steps between the Court really constructed of the more costly of the Gentiles and the terrace materials, or decorated with the above, which was consequently more sumptuous splendour; but it known as the Court of the Israel is certain that both monarchs Stone tablets with notices lavished upon their respective to that effect were posted here and shrines the utmost wealth at their there on the balustrades; and one of command, and the result in each these notices, with the inscription case must have been truly mag-

Temple by the Romans under Titus, (see p. 28). Several repairs and in the year A.D. 70, the Temple Area restorations have taken place at lay in shapeless ruins for the next various periods during the 11 cen-60 years, until in A.D. 130 the turies since el-Mamûm's time, the Roman Emperor Hadrian erected latest being of quite modern date. upon the spot a heathen temple dedicated to Jupiter, and containing within it a fine statue of himself on horseback. This was destroyed during the reigns of the Christian Emperors, probably by Theodosius out the escort of the properly or Justinian, the latter of whom erected at the southern end of the Temple Area the magnificent cathedral, dedicated by him to the Blessed Virgin Mary, which was converted by the Khalif Omar into the Moslem mosque now known as "El-Aksa"

(see p. 32). When Omar captured Jerusalem in A.D. 637 he determined, in purhad made, to erect a sacred Moslem shrine on the site of the original lovely building, the Kubbet eslittle more than clear away the de- "Gate of the Cotton Merchants," of the Israelites, so that there are of the Mediterranean Sea. left untouched, and the Dome was dition. the arches and pillars supporting into these old bazaars. the dome, which had until that time

After the destruction of Herod's and known as Kubbet es-Silseleh

Travellers must be cautioned against attempting to visit the Harâm esh-Sherif, or "Noble Sanctuary," as the name implies, withqualified attendants. The dragoman will make the necessary arrangements, which consist of procuring the Consular kawass, who brings with him a Turkish soldier, as the official representative of the Ottoman authorities. attending a visit to the Harâm are somewhat high, so that it is better, if possible, to form a party, suance of a solemn vow which he which shall bear between them the necessary expenses.

The Haram is generally entered Jewish temple; and the present by visitors from the western side, in which there are no less than seven Sakhrah, or Dome of the Rock, is gates. The usual gateway by which the result of his fulfilment of that the dragoman conducts his party is vow. He himself, however, did known as the Bab el-Kottonin, or bris that had encumbered the sur- called because it stands at the end face of the ground, and prepare the of an old bazaar, now disused, but foundations for the shrine; in doing at one time the scene of a very busy which it would appear that he re- commerce in the cotton trade beduced the original level of the Court tween merchants from India and of the Priests to that of the Court other parts of Asia and the traders now only two terraces in existence, discovery of the passage round by the lower one occupying the level the Cape of Good Hope extinguished of the original Court of the Gentiles, this commerce in Jerusalem; and and the upper one that of the Court for 300 years the Sak el-Kottonin, of the Israelites. The actual sum- or Cotton Merchants' Bazaar, has remit of Mount Moriah was, however, mained in its present deserted con-The old shops, however, erected over it by a succeeding still exist, and, as the traveller Khalif, Abd el-Melik, in the year 72 passes along the covered street A.H., i.e. about A.D. 694. Nearly leading to the gate of the Haram, 100 years later Abdullah el- he may pause to notice with interest Mamum improved and enlarged the curious and ingenious dovethe building, erecting the outer tailing of the stones which form walls at present in existence around the arches of the doorways leading

The gateway itself stands as nearly been in the open air, like the smaller as possible in the centre of the dome still standing to the E. of it, western wall of the Haram. Three

respective orders, Bab el-Mattarah, or the "Gate of Rain"; Bab esand Bab el-Mogharibeh, or the "Gate of the Moors": whilst to the north we pass in succession. Bab el-Hadid, or the "Gate of of the Watchman"; and Bab es-Serai, or the "Gate of the Palace."

The enclosure of the Haram is not precisely rectangular, the northern side being slightly larger livered that memorable address than the southern, and the western than the eastern. The exact dimensions are-on the N. 1053 ft., S. 927 ft., W. 1608 ft., and E. 1554 ft.

Immediately on entering the el-Kottonîn we see on our right a very beautiful fountain of Arabesque the celebrated Egyptian Sultan Kayat Bey, who erected it in the cent mosque tomb forms one of the or the "Road of our Lady Mary, most celebrated architectural adornments of Cairo. The Dome of the Rock rises majestically before us. and can be approached immediately by a broad flight of steps near the fountain of Kayat Bey, which occupy almost the very spot where the Holy of Holies of the Temple once stood (see p. 31).

We should, however, recommend spection of the Harâm by turning buildings on either side of these at once to the left on emerging from steps, used by the Moslem officials the gateway, and proceeding direct or sheikhs, who attend to the Kubbet to the N.-W. corner. Here he will es-Sakhrah, and standing on the observe the rock-cut platform on site of the ancient balustrade before which he is treading, still bearing mentioned (see p. 25). We pass in certain places the marks of the on our right a small erection called tools of the workmen who levelled Kubbet el-Arwah, or "Dome of the it in the time of the Maccabees. In Spirits," beneath which can be seen the face of the northern wall he aportion of the bare rock of Moriah; will notice the vertical scarp of rock, and, a few paces farther, we come showing the extent of the levelling to a larger building called Kubbet eloperations; and on the summit of Mirāj, or "Dome of the Ascension." this rock-scarp stand the buildings This is supposed to mark the spot of the Turkish Barracks, with stone where the Prophet Mohammed

gates are on either side of it, those doorway. On the site of these barto the south being called, in their racks stood the Castle of Antonia in the time of our Lord and of the Apostles; and the portion of the Silseleh, or the "Gate of the Castle overlooking the Temple Area was similarly occupied in those days as barracks for the Roman soldiers. It was up those stone steps and through that doorway that St. Iron"; Bab en-Nazir, or the "Gate Paul was led by the Roman guard when he had been rescued from the violent attacks of the Jews; and it was while standing on these steps (or others on their site) that he dewhich is recorded in the 22nd chap. of the Acts.

A few Moslem shrines are to be seen at this northern end of the Harâm enclosure, but they are not Harâm enclosure through the Bâb of any special interest, and need not detain the attention of the visitor. Two small gateways in the northern design, called Sebil Kayat Bey, from wall, called respectively Bab el-Atam, or "Gate of Darkness," and Bab Hittah, lead into the street year A.D. 1445, and whose magnifi- known as Tarik Bab Sitti Miriam, because it is terminated by the gate of that name, commonly called St. Stephen's Gate, in the eastern wall of the city (see p. 22).

We now direct our steps southward towards the central platform, which we reach by ascending a few steps marking the boundary line between the Court of the Gentiles and that of the Israelites. There the traveller to commence his in- are a few comparatively modern steps leading up to them through a alighted on the Temple Area when a subterranean rock-cut shrine.

### DOME OF THE ROCK.

this building is generally known as windows runs a beading of deep the "Mosque of Omar," from the blue Kashani tiles, made in Persia, name of the Second Khalif, or and each of these tiles is in itself Successor of the Prophet, under of almost priceless value. The whom Jerusalem was captured by drum of the dome is also of the Moslems, and who was one of admirable beauty, and the dome the most illustrious generals in the itself, surmounted by its gilded army of Mohammed. Strictly speak-crescent, is a conspicuous object of ing, the Kubbet es-Sakhrah, as the majestic elegance, from whatever "Dome of the Rock" signifies in direction it may be seen. Arabic, is not a mosque at all. The word "mosque" is derived us as we approach the Dome is from an Arabic root denoting known to the Moslems as Bab el-"worship," and a mosque is really Jenneh, or "Gate of Paradise," a place of worship. It exactly but why it is so called is not very or chapel of Christendom. Now, taken inside through the east the Kubbet es-Sakhrah is rather entrance, which is known as Bâb a sacred shrine, not intended es-Silseleh, or "Gate of the Chain," primarily for purposes of worship, on account of its proximity to the but erected over the Sacred Rock, small dome immediately to the E. which is the actual summit of of the Kubbet es Sakhrah, and Mount Moriah, and upon which, which is called Kubbet es-Silseleh. according to Jewish and Moslem or the "Dome of the Chain." This tradition, Abraham offered up name is derived from a curious Isaac. Hence "Dome of the legend, which is devoutly believed in Rock" is the name by which the by the Moslems of Jerusalem. They Kubbeh should always be called.

already been fully given, and it is this spot, and that Divine measures therefore scarcely necessary to do were taken to ensure against any more than draw the visitor's special miscarriage of justice. In order attention to some of the principal that this might be effectually details in the architecture and secured, a chain was let down decorations of the Kubbeh.

the 8 sides, which are a chain witness was called upon to give his long (22 yds.), is formed of the evidence, he was required to take choicest marble, of varied grain hold of this chain with both his and colour. The four sides facing, hands. If his testimony was true, the cardinal points have doorways nothing happened; if false, one in the middle leading into the link dropped off the chain, and

he made his miraculous midnight interior of the dome; and the ascent from Mecca. A third small upper portions of these sides are building to the south of this encloses pierced with six windows, whilst the other four sides have seven But these small erections will windows each. It will be noticed hardly claim the attention of that in every case the windows visitors, whose minds will be nearest to the angles have been almost entirely engrossed with the walled up, whilst all the others are glorious building in front of them, the exquisitely lovely mosaic glass. The walls in which are the windows are covered with beautiful and costly encaustic tiles, which are blended together in As has already been mentioned, exquisite harmony. Above the

The north entrance which faces with the history of this building has direction, held his law courts on from heaven to within about 3 ft. The lower portion of each of from the ground; and when any

a lie. Now, once upon a time not; and therefore, being no there was a lawsuit between a longer of any use, it was carried Moslem and a Jew. The Moslem back to its original destination. had been on the Haj, or Sacred leaving Jerusalem, he had handed dome was undoubtedly erected by to hold in trust for him. On his of the Rock" as a model or pattern return, so he said, the Jew had from which to construct the larger failed to return the money. Hence building; for, if the outer walls of Islied to return the money. Hence building; for, it the older wears of the lawsuit. Both parties were the Kubbet es-Sakhrah were rebrought to this spot, and the Jew moved (and these are really an was called upon to state his case, addition of a later date than the He was a very old man, with long dome itself), it would be seen that grey beard and stooping shoulders, the skeleton of the Dome of the and he came along leaning upon a Rock nearly resembles the Dome very thick and heavy staff. In of the Chain, the dimensions everyorder to take hold of the chain where being about three times as with both his hands, he gave his great. Suspended from the centre staff to his Moslem antagonist, who of the interior of the smaller dome happened to be standing next to will be seen a rusty old piece of him, to hold for him; and, seizing chain; and this has doubtless given the chain, he said in a firm voice: rise to the name which the dome "I solemnly swear that I have re- at present bears. paid the money in question to the Before entering the Kubbet esthe chain, and said: "I solemnly at the door for that purpose. swear that I have never received the money from the Jew." Thereupon the building is one of coolness and the chain disappeared up to heaven, gloom, the contrast between the and has never been seen since, heat and glare of the outside and The fact was that the crafty old Jew the temperate atmosphere and had carefully concealed the money "dim, religious light" within in the hollow of his staff; and being very striking indeed. Gradutherefore, when he had handed the ally one's eyes become accustomed staff to the Moslem to hold for him, to the subdued light, and the he had literally paid him back his beauties of its form and decorations money, and he told the truth when begin to enchant the mind. It he said that the Moslem had the will be noticed that the interior is money in his possession at that divided into three concentric secvery moment. But, inasmuch as tions by means of beautiful arches, his intention was to deceive, it was pillars, and piers, principally comvirtually a lie; whereas, on the posed of marble. Some of the other hand, the poor Moslem columns are believed to have behonestly thought that he was longed to Herod's Temple; they telling the truth, whilst he was were found lying prostrate amongst swearing unconsciously to some- heaps of rubbish on the Temple thing which was not the actual Area, and were utilised by the Arab fact. The moral of this is that architects of the Moslem shrine. not even a chain let down from Indeed, as one examines the inheaven can always show whether terior more minutely, it becomes

everyone knew that he was telling a person is telling the truth or

As a matter of fact, apart from Pilgrimage to Mecca; and, before legend and fancy, this elegant little to the Jew a certain sum of money the Arab architects of the "Dome

Moslem, and that he has it in his Sakhrah, visitors must either take possession at the present moment." off their boots, or else have large Nothing happened. Then came the slippers fastened over them, which Moslem's turn; and, handing back are provided in abundance by one to the Jew his staff, he took hold of of the Harâm officials, who stands

The first impression on entering

have been borrowed or appropriated are 4 handsome gateways in this from older buildings, these being wrought-iron screen; and, passing probably, besides Herod's Temple, through one of them, we find our-the Temple of Jupiter erected by selves in a narrow aisle, bounded Hadrian (see p. 18), and possibly on the inner side by a perforated also an early Byzantine Christian wooden screen. This latter screen church, which has been said, on protects the somewhat doubtful authority, to have been erected on the site of Hadrian's edifice. Certainly, many next column).

The upper portion of the 8 from the Koran, in gilded Kufic the entrance to the Temple itself.

deep blue band.

and drum beneath it. The drum is rock into the ornamented with rich and costly mosaic work, representing all kinds of floral and folial designs; whilst beneath. We now descend into the dome is painted and gilt. The this cave by a short flight of stone colouring in the windows is beauti- steps on the south, and we see several ful and striking in the extreme, small altars where Abraham, David, the subdued light which penetrates Solomon, and Elijah are said rethrough them being caused by a spectively to have offered worship. coating of porcelain which covers This is, however, of course, mere them on the exterior to protect idle tradition. them from the ravages of weather.

handsome wrought-iron screen, upon the roof, mentioned above, there a stone balustrade, which encloses is a round stone which, when it the circle formed by the piers and was removed, was found to cover columns mentioned above. These up another hole corresponding to are said to date from the 12th the one above. This, in its turn, century, and to have been placed gives entrance to a remarkable there by the Crusaders during the underground passage which goes

very apparent that several materials used as a Christian church. There

### HOLY ROCK

of the capitals are of Byzantine itself from being polluted by the character, whilst others are dis- hands or the feet of strangers. tinctly Roman. A few minor Standing on the stone balustrade ornaments appear to have belonged which supports the iron screen, the to the Jewish temples, among which visitor can obtain a very fair view may be specially mentioned two of this interesting and remarkable beautiful little specimens of inter-rock. Here, in all probability, was laced marble work, the one near the threshing-floor of Ornan, or the S. W. corner of the rock and Araunah, the Jebusite, on which the other in the cave beneath (see David offered his propitiatory sacrifice (2 Sam. xxiv. 16-25).

On this rock Solomon erected the walls are filled with lovely mosaic Altar of Burnt-offering (see p. 25) designs, above which run texts in the open air, and directly facing characters, on a groundwork of a The 4 holes at the angles of a rectangle can still be seen on the The dome itself is supported by rock, into which as sockets were 4 piers and 12 columns (3 between inserted the 4 stone pedestals each set of piers), all arranged in which supported the altar; and in the form of a circle. Above the the centre of this rectangle, and columns are black and white marble therefore immediately beneath the arches, which, with the piers, bear middle of the altar, is a large round the enormous weight of the dome hole which penetrates through the

### CAVE

In the floor of the cave im-Attention should be drawn to the mediately beneath the hole in brief period when this building was right through the solid rock under

the southern slopes of Mount terrace below. It must further be Morish over the valley of Hinnom. borne in mind that the level of the There is no doubt that these holes and this passage were excavated than that of the "Dome of the in order to form the Sewer to carry Rock," since the original "Court off the blood and refuse of the of the Priests" was removed for the innumerable sacrifices offered up building of the Dome, and its level upon the Altar of Burnt-offering; reduced to that of the Court of the and it is the existence of these Israelites below (see p. 25). This which settles once and for ever the being the case, it is highly probable disputed question as to the actual that almost all the Rock now visible position of the Jewish Temple, under the Dome was in Jewish days proving that the Altar of Burntoffering stood upon the Holy Rock. the Court of the Priests, and the

the cave, pausing for a moment to hidden from view. listen to the guide's absurd stories of the various legends connected clear to the visitor's intelligence with the spot, which are not worth the probable site of the actual right on reaching the top of the steps, we make our way round to front of it. the western side of the octagon, in order that we may gain a clear idea of the original position of the Temple. We notice the two piers of the outer arcade next the wall. entrance into the "Holy Place," (1 Kings vii. 21) in the open air.

of Holies was in a great measure above). directly over the present flight of

the Temple Area, and penetrates to the Dome of the Rock from the main Temple floor was several feet higher concealed beneath the pavement of We now return up the steps of cave itself was doubtless entirely

We trust that we have now made recording here; and, turning to the Temple itself, as well as of the other objects of interest on the court in

We may now turn our backs upon the Dome of the Rock, and, proceeding to the S. extremity of the platform upon which it stands. and two columns forming this side we reach the head of another broad and handsome flight of steps, lead-Here, as nearly as possible, was the ing down to the S. end of the Court of the Gentiles. On our right we and between these piers and columns notice a beautiful open-air pulpit, and those supporting the dome were called Mimbar es-Saif, or the the two pillars Jachin and Boaz "Summer Pulpit," and here a sermon is preached by an Imaum The Bab el-Gharb, or west door- every Friday during the Ramadan way of the Kubbetes-Sakhrah, stands, fast. It will be seen that a very therefore, on a site which was inside beautiful arcade runs along the top the Holy Place of the Temple; and of the flight of steps, and other like if we leave the building by this arcades are to be seen at various door, and walk due westward to a intervals along the edge of the upper point 60 ft. from the line of the terrace. These, though principally arcade marking the site of the en- of Arabic construction, are for the trance to the Holy Place (see above), most part copies of similar arcades we shall come to the spot where existing in the time of Herod. formerly stood the Veil of the The Beautiful Gate of the Temple Temple, separating the Holy Place (Acts iii. 2) was probably situated from the Holy of Holies. The at the head of the steps leading up latter in its turn extended another on the E. side from the Court of 30 ft. westward, and the whole the Gentiles to that of the Israelites, building was 30 ft. in breadth. at or near the spot where the present It will thus be seen that, as men-flight leads up to the Kubbet estioned above, the site of the Holy Silseleh, or Dome of the Chain (see

Descending to the lower platform, steps leading up to the platform of we notice at once that we are no terrace, as at the northern end of this court; but are now on a broad and well-laid stone pavement, dotted here and there with small round holes. This marks the place where the sudden precipitous descent of the original hill necessitated the construction of massive walls and arches as substructures for the support of the paved terrace. The spaces beneath are occupied principally by enormous cisterns, and the holes in the pavement are to admit into these cisterns the rain water which falls on the Temple Area.

A few paces from the bottom of the stone steps we come to a large round reservoir, called in Arabic El-Kas, or "the Cup." This marks the site of the "Great Sea," constructed by Solomon as the principal reservoir for the storage of the vast quantity of water which was needed for the sacrificial ablution of the Temple ritual. The aqueduct from Solomon's Pools to the S. of Bethlehem (see p. 63), formerly kept this reservoir constantly supplied with water, reaching it by means of a subterranean conduit which passed under the walls of Jerusalem near the Bâb el Mogharibeh, or Dung Gate (see p. 21). The supply of water is, however, now cut off, the aqueduct being diverted by the inhabitants of Bethlehem, much to the detri-ment of the health and convenience of the inhabitants of modern Jerusalem.

Pausing for a moment to regard the "Cup" with interest, we next proceed to the entrance of the splendid building which occupies the greater part of the southern area of the Haram esh - Sherif. This is now known as the

#### MOSQUE EL-AKSA.

but originally it was a glorious Christian cathedral, or basilica, dedicated to the Virgin Mary, and erected by the Roman Emperor, Justinian, in the middle of the 6th

longer treading on the natural rock century. On the conquest of Jerusalem the Khalif Omar converted this cathedral into a Moslem mosque, proclaiming it second only to the Mosque of Mecca in sanctity and importance. He gave it the name of El-Aksa, which means "the distant," in order to distinguish it from that at Mecca, known as the "near" or central mosque. In doing this he considered that he was but carrying out the instructions of the Prophet Mohamed, who, in the Koran, speaks of a sacred shrine, El-Aksa, at Jerusalem, appearing from the tenor of his words to point to this basilica of Justinian. Several changes and repairs have been made by various Moslem Khalifs and Sultans during the course of the centuries in different parts of the edifice; but in its main features it may be said to be the identical building erected by the Roman Emperor. The portico, under which we pass to enter the mosque, dates in its present condition from the earlier part of the 13th century; but it will be seen to be somewhat of a patchwork construction, as the columns, capitals, and other portions of its decoration have clearly been taken from various buildings of various periods.

The principal or central part of the magnificent Nave, on the other hand, and the aisles on either side, are evidently remains of Justinian's original basilica, though the clerestory portion above the arches is apparently of later date. There are seven aisles altogether in the nave, but the two outer aisles on either side are evidently of a totally different and much later period than the three mentioned above. Originally the basilica was in the form of a cross. but the addition of these four aisles has obliterated that shape. The dome is probably of Moslem origin, and seems to have been intended as a smaller imitation of the Kubbet es-Sakhrah, the style of decoration being very similar.

Perhaps the most beautiful work

of art in this most interesting build- Certainly this is used as a place of way than the construction and decorations of Herod's Temple. decoration of this marvellous specicanopy above, are certainly of un-custodian who accompanies us rivalled beauty and excellence.

mosque, as in every Oriental sacred a key, to a very remarkable and edifice, Christian as well as Moslem, interesting subway, consisting of a several so called holy sites and flight of steps and a sloping ramp, relics, such as the "Well of the divided down the middle by Leaf," the "Footprint of Jesus," extremely massive piers and arches. etc., but no sensible traveller will At the farther, or S., end the allow himself to be deluded into a columns are monolithic, and belief as to their authenticity or evidently of extreme age. It is genuineness, though he may find believed that this substructural some amusement in listening to the passage is a fragmentary relic of a tales as told him by the dragomans magnificent series of steps and and guides. These, however, soon inclines, which led entirely up pall upon the intellectual palate.

is interesting as marking the site of ascent by which he went up to the the Great Colonnade at the southern House of the Lord," which so end of the Court of the Gentiles in astounded the Queen of Sheba by Herod's time, leading to the bridge its glory and magnificence (1 Kings over the Tyropœan Valley to Mount x. 5). This appears to us to be Zion (see p. 25). The E. transept, by no means an improbable conon the other hand, has a continua-jecture; and it would be well if tion called "The Mosque of Omar"; excavations could be made at inter-and it is not unlikely that this title vals down the hill in a line with is more correctly applied to it this passage, to see whether any than to the Dome of the Rock, foundation-stones of this "ascent"

ing is "Saladin's Pulpit," which worship, and is therefore, strictly stands to the S.-W. of the dome. It speaking, a mosque (see p. 27); is said that when Saladin wrested and there is reason to believe that Jerusalem from the power of the Khalif Omar did erect a small Crusaders, and restored this mosque mosque on this spot. Immediately to its Moslem worship, he desired to the N. of this is another recess, to hand down to posterity a lasting called the "Mosque of the Forty." token of his sense of the importance These refer to the 40 followers of of his having regained El-Aksa for the prophet, whose memory is imthe prophet. He therefore pre-mortalised in several places in sented to the sacred mosque this Palestine, as, e.g., at Ramleh, on exquisite pulpit, which had been Mount Carmel, and elsewhere. In originally intended for the great this recess, as well as in the Mosque of Damascus, and had been "Mosque of Omar," the visitor executed in compliance with the should especially notice the curious orders of his father, Nureddin. and elegant interlaced pillars, Certainly scarcely anything could which are believed by some author-be conceived more perfect in its ities to have been portions of the

We now retrace our steps along men of Oriental workmanship, the nave of El-Aksa, and pass out The woodwork of the frame and of the building by the way through staircase, inlaid with ivory and which we entered. Turning to our mother-of-pearl, and the enamelled right, we are admitted by the through a door which is kept There are, of course, in this locked, but of which he possesses the southern slopes of Moriah Attached to the mosque at the from the gateway of the city end of the W. transept is a long near the Pool of Siloam in the vaulted corridor, with a row of days of Solomon, and which is columns down the centre; and this spoken of in the Bible as "the can still be traced. In Herod's time this was certainly one of the world we halt for a minute in a Area, for the "Double Gate" (see erection, surmounted by a dome, p. 21) at the extremity of the and commonly known as the the Hebrew Talmud.

Emerging from this passage, we this place. turn our steps to the extreme S.-E. blocks of stone formerly belonged massive substructures existed here. said, many thousands of Jewish men, vaults.

On our way upstairs to the outer principal approaches to the Temple small chamber where is a curious passage is identical with the "Hul- "Cradle of Jesus." Some strange dah Gate," frequently mentioned in traditions, unworthy of record, are connected by the Moslems with

We have now thoroughly excorner of the Haram enclosure, amined and inspected the Haram across a spacious and handsome esh-Sherif in almost all its parts, paved court; and, passing through and it only remains for us to make a low and narrow doorway, we our way in a direct line northdescend a dark stone staircase to ward, along the E. side of the the so-called Solomon's Stables Harâm enclosure, to the gateway below. These are, in fact, the at the N.-E. corner, whence visitors subterranean vaults and passages generally emerge from the sacred formed by the long series of area. We may pause on our way massive columns and arches that to climb on to the stone ledge support the paved platform above. which runs along the southern In their present condition they are portion of the E. wall, and from probably not older than the which we obtain a magnificent view mediæval centuries, but a glance at across the Valley of Jehoshaphat the pillars shows us that the huge to the Mount of Olives. The guide will point out a horizontal column to similar structures. Many of built into the wall and projecting them bear the Jewish "draught," from it on the outer side, and he and several have evidently been will tell you that this is "Moput into their present places either hamed's Throne," upon which he on their ends or else upside down. will sit on the Day of Judgment! The springs of exceedingly massive There is, however, nothing really arches can be seen in the E. wall worthy of our attention until we to the right of the foot of the steps arrive at the Golden Gate, called by which we enter, as well as in in Arabia Bab el-Daheriyeh, or the other places; and there is little or "Back Gate." This gate is now no doubt that, not only in Herod's hermetically closed on the outer time but even in Solomon's, side (see p. 22); and it is very seldom that the doors on the inner During the siege of Jerusalem, it is side, i.e. from the Harâm enclosure, are opened to visitors. Occasionally, women, and children took refuge in however, it is possible to obtain these subterranean vaults; and admission, when it is seen that the they certainly have also been present structure cannot be older utilised at times as stabling for than the 6th or 7th century, and horses or other animals, as is that it is essentially Byzantine proved by the mangers, constructed in its character. There is little or of rude masonry, portions of which no doubt, though, that a gate are still to be seen, as well as by stood here from the earliest period the holes bored into the lower of the Temple Area; and it was portions of many of the pillars probably through this gateway for the tethering of the animals, that our Lord passed when He The inner portions of the "Single" made His triumphal entry from and the "Triple" gates can be Bethany. It is sometimes possible seen in the southern wall of these to get on to the roof of the Golden Gate, by means of an outside staircase; and it will well repay Christendom has placed these sacred the visitor to make the ascent if sites within the walls of the Church he can, for the view from the roof of the Holy Sepulchre. It will is exceedingly beautiful and in- now be our purpose to examine teresting.

to detain us before we quit, with our readers, if possible, of the true regret, the Harâm enclosure. A facts of the case. For this purpose modern building attached to the we will continue our way through E. wall, a short distance N. of the the city of Jerusalem, after emerg-Golden Gate, is to be seen, with ing from the Harâm by the "Gate rags and other fragments fixed into of the Tribes." the grated windows and doorway. This is a sacred shrine of the Moslems, and is known as "Solomon's ourselves at the Bab Sitti Miriam, Throne," from a strange Moslem tradition which connects the spot may take the opportunity of passwith the death of the Jewish king.

The gate by which we leave the Temple Area is known as Bâb el-Asbat, or the "Gate of the Tribes," and before passing through it we city, we pass westwards along the may turn aside to the left for a main street, having on our left moment to look through an opening hand the "Birket-Israel," and on in the N. wall, upon the deep and partially filled up with rubbish. which used formerly to be er-Bethesda. Its native name is "Birket-Israel," or the "Reservoir of Israel"; and it may probably have been excavated at the time of the Temple Area on this side, or it may have been intended as a reserorigin are, however, unknown.

We have now completed our survey of the Temple Area, Harâm esh-Sherîf, or Noble Sanctuary,—by whichever name the visitor may prefer to remember it.

### SECTION 6.

### CALVARY AND THE TOMB OF CHRIST.

Next in interest and importance

resting. clearly into the grounds of this There is only one other object traditional belief, and to satisfy

At the end of the short street into which we have entered we find or "St. Stephen's Gate"; and we ing through to see the road which leads down from it, over the brook Kedron, to Gethsemane and the Mount of Olives. Re-entering the our right the wall of the grounds extensive artificial cutting, now belonging to the Monastery and Church of St. Anne. In order to visit these precincts, we pass roneously known as the Pool of through a gateway on our right. The church stands before us to the right. It is dedicated to the mother of the Virgin Mary, who was said, by an utterly unreliable the siege of Jerusalem to protect mediæval tradition, to have lived in a cave, still to be seen in the crypt. A church stood upon the site voir for water. Its history and as early as the 7th century, but the present edifice dates from crusading times, and belongs to the 12th century. It is cruciform in shape, the axis of the chancel being a little out of line with that of the nave. The Greek Catholics, sometimes called Melchites, are now in possession of it, under the protection of France. The dome above the centre of the transepts was probably erected or rebuilt by the Moslems, in whose possession the sacred edifice was until presented to the Temple Area (if, indeed, it to Napoleon III by the Sultan does not even excel it) is the Abdul-Medjid in the year 1856. question of the true site of Calvary There are no special features of and the Tomb of Christ. For interest about the church, though nearly 1600 years the universal it is worthy of a visit. In the open consensus of the tradition of space in front of the church are

of steep and difficult stone steps. xix. 13). between and round which formerly chequer lines cut in the pavement, five in number, i.e. round the four their games of dice. (St. John v. 2).

the beautiful order, cleanliness, and Hospice. devotion with which the Latin In order to reach the Church of Sisters take care of the native the Holy Sepulchre we turn to our

several interesting fragments of several feet below the present ancient masonry, some of them surface of the street, most inter-beautifully carved. At the farther esting remains of the Roman paveend of the precincts is an under- ment which formed the "Gabbatha" ground reservoir, reached by flights mentioned in the Bible (St. John On some of the stones The reservoir consists of twin pools, are still distinctly to be seen the ran arched porches or corridors, where the Roman soldiers played

sides and in the centre. This has we consider the Ecce Homo Arch given rise to the highly probable to be almost undoubtedly a genuine theory that here is the real site of site; though, of course, the buildthe Pool of Bethesda, which, as the ing upon it is of a comparatively Bible tells us, had five porches modern date. We may therefore consider that, in all probability, As we leave the grounds of our Lord passed under this arch St. Anne we see the Greek Catholic when He left the Prætorium bear-Monastery on our right. Con- ing His cross on the way to Calvary. tinuing our way along the main Here, then, commences the Via street, we soon come to the Turkish Dolorosa, or "Way of Sorrows." Barracks on our left, and are now The various so-called Stations are undoubtedly upon the site of the marked at intervals by tablets in Castle of Antonia, in a portion of the walls; but these must be which was the official residence of regarded as purely apocryphal. Roman Governor, Pontius The road from this point is down Pilate, where our Lord was con- hill for some distance, descending demned to leath. A little farther into the old Tyropæan Valley (see on we come to the Ecce Homo Arch, p. 16). At the bottom of the hill spanning the street, and on our we come to the street which leads right is the Convent of the Sisters on the right hand to the Damascus of Zion. We must not fail to visit Gate (see p. 41), and at the angle this institution, not only to admire on our right is situated the Austrian

In order to reach the Church of orphans, whom they instruct and left on reaching this street, having bring up here, but also to inspect immediately in front of us the the undoubted relics of the Jeru- so-called "House of Dives," which salem of our Lord's time which are is, of course, fictitious. Assuming to be seen within the precincts of that the streets here follow the the convent. In the chapel we direction (though at a higher level) may notice the continuation of the of the streets in our Lord's time, Ecce Homo Arch, with the smaller the question is, "Did the sad pro-Roman arch beside it, the latter cession on its way to Calvary turn now standing immediately behind to the right hand or to the left?" the beautiful altar of the chapel. If it turned to the right, it would The original massive stonework of have emerged from the city by the the gate of which these arches Damascus Gate, as we have intiformed a part is unmistakable in mated above; if to the left, it its genuineness. Here, in all pro- would have followed the course bability, we have the principal marked out by ecclesiastical tradientrance into the great court or tion. Reserving this question for quadrangle that stood in front of future consideration (see p. 40), the Governor's Palace. The Sisters we will now continue our way will also point out, in a place along the traditional Via Dolorosa,

and, after passing a short distance southwards, we cross the street; through a gateway and find ourand, turning to our right, we pursue selves suddenly face to face with our way westward along a narrow the gloomy lane spanned at  $\mathbf{and}$ frequent intervals with covered archways. At the end of this lane we turn again to the left, and, wending our way through a small portion of the bazaars, we pass In front is a paved courtyard, round the east end of the new usually occupied by beggars and by Russian buildings, and arrive at the street which leads immediately to the open courtyard in front of the salem, the Church of which, deage of the Emperor, who made a Forty Martyrs, whoever these may services connected with the re-open- the church, which dates from the ing of the Church according to latter part of the 12th century. the Lutheran rites. The greatest original form, none of the old stones the western gate, and immediately quadrangle of the old nunnery the necessity of their presence; for, which stood behind the church, and before they were posted there, Mary the Greater, and which, like were of almost daily occurrence. the church, was built in the middle of the 12th century. Saladin con- Moslem and Jew! verted the whole group of buildings to Moslem uses, and his nephew, soon feels, as he wanders through the Shehab ed-Din, utilised them as a precincts of the church, that scarcely hospital. Hence the Arabic name Muristan, by which the place is to from such a hotbed of fanaticism, this day known by the natives.

Leaving these buildings, we pass

### CHURCH OF THE HOLY SEPULCHRE.

native hawkers of rosaries, candles, and other sacred relics, whose importunities should be sternly re-Church of the Holy Sepulchre. On pressed. The lower portions of old the left-hand side of this street columns are to be seen standing in stands the handsome gateway lead- situ in the foreground of the court. ing into the Muristan, or Hospital On the right or E. side is the Conof the Knights of St. John of Jeru- vent of Abraham, and in a chapel upon a flight of stairs the confiding dicated to Santa Maria Maggiore, pilgrim is shown the exact spot was presented in 1869 by the Sultan where Abraham offered up Isaac! of Turkey to the Crown Prince of Adjoining this convent is a chapel Prussia, afterwards the Emperor belonging to the Armenians, and Frederick, father of William II. It next to it a Coptic chapel. On the has been thoroughly restored with left or W. side are three chapels, great skill and expense by German dedicated respectively to St. James, architects, under the direct patron- to St. Mary Magdalene, and to the pilgrimage to Jerusalem in 1898 for have been. This last-named chapel the express purpose of attending the is the lower storey of the Tower of

The entrance to the church has care has been taken to restore the two gateways, but the eastern one is church as nearly as possible to its walled up. We therefore enter by having been removed from their see upon our left the guard of places, except when it was found Moslem soldiers who are constantly absolutely necessary. The restor- placed there to prevent the votaries ation reflects the highest credit of the various Christian sects, who upon all concerned in it, and the have shrines and altars within the church is very well worthy of a church, from flying at one another's visit. To the south of it is the throats. Sad experience has proved which was also dedicated to St. scenes of conflict and bloodshed What a spectacle for the Oriental

However, the intelligent visitor anything else could be expected superstition, and ignorance. Were

watch amusing to within these walls.

It is not our purpose to occupy these spurious objects and places. The curious visitor will receive every information from his dragoman, or from one of the native custodians of the church, who are always ready, for a small gratuity, to point out with the greatest unction and gusto, all It will be sufficient to observe that the way to the so-called "Calvary" Calvary itself is a room upon the claim our most reverential homage; the rock at all, but is a handsome as a fraud and an imposture. marble edifice standing in the middle of a round pavement under arises to the mind, "How could a fine and spacious dome!

and enlightened traveller, there can ine, of all places in the world, the be but little pleasure in inspect- true sites of Calvary and of the ing all these products of ignorant Tomb of Christ could never have and superstitious ages, and of a been lost. So one might with every debased and degraded Christianity. reason suppose; and yet, as a It may be interesting for a short matter of fact, there is no historical while to see with one's own eyes the doubt that these sites were comevidences of the unlimited lengths pletely lost. All Jews and Christo which fraudulent priestcraft tians were expelled from Jerusalem and ignorant superstition will go; in A.D. 130, by the Roman Emperor but the interminable array of spuri- Hadrian, who rebuilt the city as a ous objects in this ecclesiastical heathen Roman colony, altering its museum (for the Church of the name to Aelia Capitolina (see p. Holy Sepulchre can scarcely be 18), and changing the whole aspect called by any other name) will soon of the city. For three generations, pall upon his intellectual palate. i.e. for nearly 100 years, no Chris-We say all this with the deepest tian was allowed to enter Jerusalem; reverence and solemnity; and we and when, in the earlier part of the would add that, were it not for the 3rd century, they did come back,

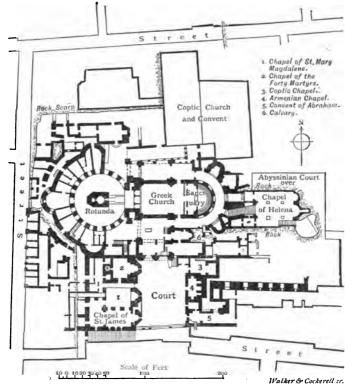
not the contemplation of such a mass of falsehood and fanaticism, burlesque upon the pure Chris- insulting to the sacred name of tianity of Christ too sad and shock- religion, which has become indelibly ing for mirth, it would really be associated with the building, the the eager Church of the Holy Sepulchre credulity with which pilgrims from would deservedly stand out as the all parts of the Russian, Greek, central shrine of the religious de-Roman, Armenian, Syrian, Coptic, votion and sentiment of Christenand other Oriental Churches, accept dom. It is impossible to think of without question the absurdly false the millions of devout souls who and fictitious "holy sites" and have worshipped in the church, of "sacred relics" which priestcraft the self-sacrificing pilgrimages which and ecclesiasticism have, in the have been made to the shrine, of the course of centuries, accumulated brave and noble blood which has been freely shed in its defence, and of the costly offerings of votive our space by a detailed catalogue of piety which have been presented to God within its walls, for the space of nearly 16 centuries, since the first church was built here on the supposititious site of the crucifixion, burial, and resurrection of our Lord Jesus Christ, without feeling at least that, from these points of view, that there is to be seen and heard. the Church of the Holy Sepulchre is an eloquent witness to the living doctrine of the Communion of is up a flight of stone steps to the Saints. Regarded as a shrine of right of the entrance, and that holy memorial, the church would first floor; whilst the so-called but, considered as an actual site of "Sepulchre" is not hewn out of sacred events, it must be dismissed

But the question here naturally fine and spacious dome! there be any mistake about the But, really, to the sober-minded matter?" Surely, one would imag-

### Section 6 JERUSALEM-CHURCH OF HOLY SEPULCHRE 39

who remembered the respective In this dilemma she had a dream, positions of the various localities of which the Latin, Greek, and Oriental the city and suburbs.

there was no Christian living could tell her where the site was. Churches maintain was a miraculous Consequently, when the Empress vision. She dreamed that if they



# Church of the Holy Sepulchre.

[Reproduced from plan published in July Quarterly Statement, 1898, by permission of the Palestine Exploration Fund.

Helena, mother of Constantine the dug in a certain place, which was Great, came to Jerusalem for the expointed out to her, they would find press purpose of erecting a Christian just beneath the surface three church on the site of Calvary and the crosses. These, she was further

Tomb of Christ, there was no one who informed in her dream, would be

the Cross of Christ and the crosses of the two thieves; and they were buried there by the first disciples of our Lord, in order that they might be preserved as sacred relics, and that no one might discover where they were. She told her dream to her attendants and followers; and, sure enough, when they came to dig at the spot indicated to her in her dream, there, beneath the surface, were found three crosses! Upon the strength of this discovery a new Holy Day was added to the Ecclesiastical Calendar, called the "Invention of the Holy Cross," or "Holy Cross Day," and a church was erected

over the spot.

The original church, which was finished and consecrated in A.D. 336, has long since disappeared, and other churches and shrines built upon its site, but the present Church of the Holy Sepulchre may, for all practical purposes, be considered the offspring were found, and is connected with Helena's church by an unbroken continuity of sacred shrines. It is a very remarkable evidence of the tremendous hold which ecclesiastical tradition has had over the consciences and intellects of Christendom all through the earlier centuries and the mediæval ages that, Helena's vision, and consequently Master had suffered. whilst it still further illustrates the thraldom in which the minds and souls of the members of many branches of the Christian Church are, to the present day, held by the same respect for tradition, that by them it is regarded as a sin of heresy and implety even to hint at a doubt as to the genuineness of the claims of the Church of the Holy Sepulchre,

And yet a very few minutes' calm reflection must, surely, convince any intelligent and unprejudiced person of the futility of regarding the illusory dream of a religious devotee as a sufficient ground for unquestioning acceptance of the correctness of the tradition. It is true that three crosses were undoubtedly found in the place where she had dreamed that they were buried; but it must be borne in mind that the Empress Helena, though extremely pious and devout, lived in an age of exceeding ignorance, superstition, and fanaticism, from which she herself was by no means free, and that she was attended by a band of sycophantic courtiers and priests whose business and interest it was to see that her pious aspirations were duly gratified, and who would not be have, from time to time, been over-scrupulous as to the means by which that end should be secured. There is really no wonder that the crosses were found in the place which the empress had indicated to or Helena's dream, as it stands them; and we suspect that they upon the spot where the crosses must have looked suspiciously new when they were uncovered, though that would, of course, have been only regarded as all the greater proof of their miraculous preservation. In a word, there is little doubt that they were placed there for the occasion. There are three points worthy of consideration in relation to this matter. (1) The so far as history records, no one first disciples would certainly have seems to have ventured to discuss, not desired to preserve as a sacred much less to impugn, the authen- relic the wooden instrument of ticity of the miraculous nature of death on which their Lord and lt would of the traditional site of Calvary; have been to them an abhorrent and accursed thing; and, moreover, the day of relic-preserving had not then dawned, being, in fact, the creation of the very age of the

1 In the following discussion on the important question of the true site of Calvary and the Lord's sepulchre, we have, by permission, availed ourselves extensively of the Rev. Haskett Smith's exhaustive monograph, entitled Calvary and the Tomb of Christ.

Christ, the first disciples would cause the True Site of Calvary and not have wanted the crosses of the the Tomb of Christ is one of the two thieves. Finding three crosses most burning and important quesproved too much — there would tions in connection with the topohave been much more plausibility graphy of Jerusalem; and no in the discovery of only one. (3) visitor to the Holy City can fail If the disciples buried the crosses, to take a very deep interest in the so that no one should find them. they would certainly have removed of the crucifixion, and not have buried them where anyone would naturally look for them; and therefore, even on the untenable assumption of the genuineness of ceed to indicate. the crosses, the place where they were discovered could not have Christ at all.

Indeed, the more one examines "Second Wall" in the neighbour-Latin Patriarchate, and the North crucifixion.

Empress Helena herself. (2) Even We have dwelt at some consider-had they cherished the Cross of able length upon this matter, be-

argument.
There would, however, be little them some distance from the scene or no satisfaction in disproving the tradition of nearly 16 centuries, unless one were prepared to substitute for it a more reasonable and reliable site. And this we now pro-

Returning to the Austrian Hospice (see p. 36), and proceeding been near Calvary or the Tomb of in a north-westerly direction, we arrive after a short time at the Damascus Gate, called in Arabic thoughtfully into the matter, the Bab el-Amad, or "the Gate of the more shadowy become the claims Column," so named from two of the Church of the Holy slender columns on the inside of Sepulchre; and, as far as regards the gate. There is not a shadow those particular claims, the ques- of doubt that this gate, though in tion may be said to have been its present state dating only from definitely settled, once for all, by the middle of the 16th century, the discovery of the portions of the stands on the site of the north gate of the city in the time of Christ; hood of the Grand New Hotel, the for the crown of the original archway is still visible above the surface Wall of the city, which prove, be- of the ground close to the inner youd all reasonable doubt, that the part of the present entrance. site of the Church of the Holy Owing to the accumulation of Sepulchre was a long way within débris, resulting from the destructhe city walls at the time of the tion of Jerusalem during the Roman wars and in later sieges, the present The masonry foundations dis- level of the ground is considerably covered in the precincts of the higher than formerly in many parts Russian Hospice to the east of the of Jerusalem; and at the Damascus church, which have been triumph- Gate and its immediate neighbourantly exhibited by the Greek hood the difference between the ecclesiastics and others as evi- ancient and modern levels is from dences that the city wall at this 15 to 20 feet at least. Hence the point excluded the site in question, crown of the old archway is only are clearly belonging to an ancient just above the ground at the pretower, and are not portions of the sent time; but excavations have city wall at all. On the other clearly demonstrated the existence hand, there is no doubt about the of the gate. It was through that fragments of wall alluded to above, gateway, almost of a certainty, that which exactly follow the line indi- Jesus came bearing His Cross; and cated by the description given by probably at or near this spot the Josephus of the course of the procession met Simon of Cyrene Second Wall.

the city (St. Matt. xxvii. 32; St. Mark xv. 21), and compelled him to bear the Cross hence as far as St. Luke xxiii. 33, marg.; St. John Calvary.

An interesting relic of this period may be seen to the east of the Damascus Gate in the interior of the city wall, where is an old room the walls of which are constructed of very massive stones, the ancient guardhouse of the gate.

#### SECTION 7.

### THE TRUE CALVARY.

Emerging from the city, and crossing the main road which runs parallel to the northern wall of the city, we see immediately before us, to the right of the Damascus Road, a remarkably shaped mound with hare limestone cliffs; and this, we han no doubt, is the True Calvary.

The arguments in favour of this site are namerous and convincing. (1) It was undoubtedly outside the north, the other from east to west, who destroyed our nation by aspir-ing to be its king." (See St. Matt. xxvii. 11, 37; St. Mark xv. 2, 26; Here, then, we unhesitatingly St. Luke xxiii. 3, 38; St. John place the True Site of Calvary, the xviii. 33-39, xix. 12-15, 19-22.) "Green hill far away, (4) It answers unmistakably to the

"Place called the Skull" (St. Matt. xxvii. 33; St. Mark xv. 22; xix. 17). It is not so much that the shape of the whole mound resembles that of a skull: though. as General Gordon showed by the models made from his very careful survey and measurements, the resemblance is remarkable. It is and which is evidently a portion of rather because there is a natural conformation in the face of the cliff which is exactly like a skull. Once seen, there can be no further doubt about it. The "Skull Place" is a little to the west of the large cave, known as "Jeremiah's Grotto," and nearly adjoins the commencement of the wall which has been built in front of the entrance to the cave. It is, in fact, between the "Grotto" and another conspicuous cave to the west, immediately below the brow of the hill. The forehead, eye-sockets, nose - cavity, cheek - bones, mouth, and lower jaw are wonderfully clear and distinct; and on either side of the "Skull" the rock has city, yet "nigh unto it," in our been rent from top to bottom by a Lord's time (see St. Matt. xxvii. 32; violent shock of earthquake at some St. John xix. 20; Heb. xiii. 12; distant period of time. (See Matt. comp. also Num. xv. 35; 1 Kings xxvii. 51.) The best place from xxi. 13; Acts vii. 58). (2) It which to see the Skull appearance stands close to the junction of the on the face of the cliff is from the main roads, the one from south to flat roof of one of the houses in the elevated portion of the city to the where there would be many casual east of the Damascus Gate. But it passers-by (see St. Matt. xxvii. 39; can be easily seen from the road as St. Mark xv. 29). (3) It is still well; and, as we have already said, known by the Jews of Jerusalem as when once the features have been the "Hill of Execution," and at properly discerned no reasonable the east end of it is the "Place of person can have any doubt about Stoning" (see p. 44). It is held the identity of the spot. The stone accursed by the Jews, who never of which the cliff is composed is pass it after nightfall, if they can nummulitic limestone, one of the possibly avoid doing so, and who, least friable stones known to geoloeven in the daytime, mutter a gists; and there is no reason to curse as they hasten along past it, think that climatic or other inthe formula being: "Cursed be He fluences have materially changed

Without a city wall,

The summit of the hill is now occupied as a Moslem cemetery, and some people have thought there was a cemetery here in Jewish days, place of a skull."

importance to this idea.

The next question is, "Where is the Tomb of Joseph of Arimathæa, in which Jesus Christ was buried?" St. John locates it with tolerable minuteness. "Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid" (St. John xix. 41). As-Calvary, the Tomb, commonly Garden Tomb," is the one which best answers to the above descripnorthern boundary of a garden, which literally runs into the hillside to the west of the "Skull" place itself. The tomb now belongs to an English Committee, but admission to it can always be obtained through the native guardian appointed by the Committee, who lives in a small house in the garden. Amongst other arguments in favour of this tomb, we may briefly enumerate the following. (1) It is certainly a Jewish tomb. (2) It almost of a certainty dates from the Herodian period, in which Joseph and Christ lived. This is proved by the "head cavity" in the eastern wall of the sepulchre at the bottom

ally the case when it was intended for the grave of a man of wealth and importance. (5) The frescoed crosses with the sacred monogram, and that that was another reason which were to be seen on the north for the hill being known as "the and east walls of the sepulchre, where it was first cleared out and We do not, however, attach much examined, show that this tomb was regarded as specially sacred by Christians of a very early date. (6) But perhaps the strongest argument of all is that this is the only tomb in the neighbourhood of Jerusalem, so far as the writer knows, where the incidents so graphically described in St. John xx. 3-10 could have occurred; and, standing in this sepulchre and readsuming the "Skull Hill" to be ing that account, the whole scene can be clearly realised. The record known as "Gordon's Tomb," but there given is generally quite mis-now more properly called "The understood, partly owing to unforunderstood, partly owing to unfor-tunate mistranslations of the original Greek in our Authorised Vertion of any rock-cut sepulchres that sion of the Bible, and partly owing have yet been discovered. It stands to a want of knowledge as to the in the mass of rock which forms the exact form and details of the tomb itself.

When St. John arrived at the sepulchre, by bending forward and looking in he could in this tomb have dimly discerned, in the dark and uncertain light of the rock-cut chamber, the white winding-sheet which had been wrapped around the body of Jesus, lying at the bottom of the loculus. (The "linen clothes" (A.V.) means in the Greek the funereal cerements, or winding-sheet.) Viewing it from that distance and in that dim light, the impression produced on St. John's mind was that the Body was still there, and that the women had been mistaken; therefore, for very reverof the only complete loculus, or reence, he refrained from entering ceptacle for the dead body. (3) It St. Peter, however, who then ar was clearly occupied before it was rived, more bold, impetuous, and quite finished, as is proved by the daring than he, did immediately uncompleted loculi in other parts of descend into the tomb, and leaning the tomb, and by the groove in the over the loculus, he saw something, west wall of the west chamber. which was the thing that convinced (4) It was a rich man's tomb, for the both him and St. John of the actual loculus is larger and more spacious resurrection of Jesus Christ. "He than is necessary for the mere inter- saw and believed; for as yet they ment of a body; and this was gener- knew not the Scriptures, that He

the smallest doubt about the actual, the head cavity. literal fact that the very man whom and had afterwards been carefully There would, however, have been clear it is necessary to point out the Christ. errors of our English translation. (1) "Wrapped together" is more correctly "twisted up" like a turban; (2) "in a place by itself" is associations of undying interest and literally "inside of one receptacle." Now, we have mentioned already along its summit to the eastern side the head cavity, at the eastern end of the entrance to Jeremiah's Grotto. of the loculus. The purpose of this Standing on the edge of the cliff and cavity was to lay the body at burial looking over, we can see that the cliff at the bottom of the loculus in such itself has been artificially formed into a manner as that the head would a smooth vertical face, and that at the come inside the cavity, and the bottom of the hill is a level floor of the natural rock would cover it as a same solid rock. This is "The Place canopy of honour. This is another of Stoning," and here St. Stephen

must rise from the dead." Those proof that the tomb was that of a two men, in other words, went to man of wealth and importance; and that tomb with all their prejudices this also accounts for the fact that against a resurrection, and in utter St. John makes no mention of "the ignorance of what Christ had done napkin, that was about the head." or had intended to do. What they when he first speaks of "the linen saw in the tomb changed in a clothes" as seen by him from the moment the whole current of their exterior of the tomb. He could not ideas and beliefs, and never again see the "napkin" from that place, throughout their lives did they have as it was hidden from view inside

We are now in a position to exthey had seen die on Calvary, and plain what it was that St. Peter whose body they had assisted to lay saw when he examined the loculus in that grave, had risen glorified, closely. He saw the winding-spiritualised, etherealised from the sheet lying undisturbed, still redead. What, then, did they really taining its folds, as if it was still see? Our English Version says he wrapped round the body, as in"seeth the linen clothes lie, and the deed it had so appeared to be to napkin, that was about His head, St. John, from his point of view; not lying with the linen clothes, but and he saw the turban, or napkin, wrapped together in a place by which had been twisted round the itself." The natural, and therefore head, standing inside the head generally understood, meaning of cavity, still "twisted up," as if it this statement would be that the still enfolded the head. In other "linen clothes" had been neatly words, nothing whatever had been folded up, as one folds up one's disturbed ! The only thing was that table-cloth after a meal, and de-the Body itself was gone. That posited in one place; whilst the etherealised, spiritual Body, no napkin, which had been twisted longer limited by the laws of the up like a turban round the head, three dimensions, that Body which had been equally neatly folded up, the same evening passed through the walls and closed doors of the deposited in another place by itself. "Upper Chamber" in Jerusalem, had passed through its windingnothing in this to convince those sheet and turban, without disturbmen of the resurrection. Anyone ing them; thus proving to St. who had taken the Body away might Peter and St. John, and through have folded up the cerements thus, them to all people of all ages, the What they saw was something very absolute certainty of the historical different. In order to make this fact of the resurrection of Jesus

importance, we will take a stroll

generally much misunderstood. The without the payment of a fee, and condemned person was brought up it really is not worth the expending to the brow of the hill, upon which of any money to inspect it. Far we are now standing. His hands more interesting is the enormous were tied behind his back, and he subterranean cavern on the other was stationed on the brink with his side of the road, stretching far face towards the precipice. chief witness then gave him a push, city itself. This cavern, which has which sent him headlong down on been extensively used in ancient to the rocky floor below. As a rule, times as a quarry, and which is he would be instantaneously killed, believed to extend as far as the his bones being shattered in all Temple Area itself (though no one parts of his body. In order, how- has yet thoroughly explored it to ever, to ensure his instant death, the the end), is commonly known as witnesses and others leaned over the brow, and dropped upon his quivering body large blocks of stone, thus admirably illustrated by the two- the house, while it was in building xxi. 44).

not of any great interest, though an been nearly detached from the early tradition says that it was here mother rock, but the hewing of that the prophet hid himself from which was never wholly completed. King Jehoiakim in company with Great care is necessary in threading Baruch, after he had written a roll one's way, as there are many steep containing denunciations against ascents and declivities, stones, pit-Judah (Jer. xxxvi. 19, 26). It is a falls, etc.; and the candles scarcely lofty and spacious cave, apparently serve to do more than make "the natural, though probably enlarged darkness visible.' from its original condition. The native owner of the cave is unwill- hood of the Calvary Hill we should

suffered martyrdom. The stoning is ing to allow any visitors to see it The and wide under the area of the very

# SOLOMON'S QUARRY.

It is so called because it is supliterally pounding him to death. posed that the stones used for the This method of execution explains building of Solomon's Temple and why the inhabitants of Jerusalem enclosure were hewn in these undertook Christ up to "the brow of the ground caverns, and thence conhill whereon their city was built, veyed to their destination through that they might cast Him down an opening which once existed at headlong" (St. Luke iv. 29). They the farther end, but which is now thought that Christ had spoken closed up. Here, it is said, the blasphemy, and the punishment of stone was "made ready" before it blasphemy was death by stoning was brought to "the house," and (Lev. xxiv. 16; 1 Kings xxi. 13; this accounts for the fact that Acts vii. 58). A well-known pas- "there was neither hammer nor sage from Christ's teaching is also axe nor any tool of iron heard in fold process of the being first thrown (1 Kings vi. 7). Candles are necesdown on to the stone courtyard sary for visiting these quarries, below, and then being pounded to and the key has to be obtained death by the stones from above. from the Turkish authorities: but Speaking of the sin of blasphemy the dragoman or the manager of the and its consequences, Jesus says: hotel where the visitors are staying "Whosoever shall fall on this will arrange this matter, and we stone shall be broken; but on certainly recommend an inspection whomsoever it shall fall it will of the caverns. The marks of the grind him to powder" (St. Matt. masons tools, and the niches where they placed their lamps, are still clearly discernible, as well as in The Grotto of Jeremiah itself is some places large blocks which have

Whilst we are in the neighbour-

also visit the interesting remains of link in the chain of identification of the garden tomb.

CHURCH OF ST. STEPHEN,

which lie on the other side of the narrow path leading to the garden of the Tomb of Christ. A doorway will be seen in the handsome modern wall surrounding the premuseum attached to the Church of where all kinds of curiositiesenclosure; and amongst other exduring the tourist seasons a cavations are some fine rock very brisk and lucrative trade is cisterns. The ruins of the church, carried on. which apparently dates from an tioned above. If so, this is another Society, and known as Christ

## SECTION 8.

## INTERIOR OF JERUSALEM.

Besides those places of interest cincts of the church, which belongs inside the city walls which we have to the Dominican Order of Latin already visited and explored, there monks, who are very courteous in are several other objects and scenes showing the visitor all the objects which call for some remark. We and places of interest. We first will therefore complete our investidescend a few steps into a vaulted gation into the interior of Jerusalem vestibule, leading to a series of by means of an excursion through rock-cut tombs which were evidently excavated during the earlier side of the Jaffa Gate. Immediately centuries of Christianity. Several on entering the city through this of them have crosses embossed upon gate we find ourselves in the midst them, showing their Christian origin; of a gay and busy scene. Men, and they extend underground below women, children, camels, asses, and the lane dividing the Dominican en- horses are constantly passing and closure from the "tomb garden," so repassing in either direction; and, that they literally adjoin the tomb after a few steps, we come to a itself. In one of these was found large open space or square, where an old stone tablet inscribed in the native peasantry from the sur-Greek characters, much defaced and rounding villages are generally almost illegible; but the words to exposing their vegetables, milk, be translated, "Buried near his eggs, and other produce for sale. Lord," have been unmistakably This may, in fact, be called the deciphered. This has been used Market place of Jerusalem. On as another argument in favour of the north side of the square is the site of the garden tomb. The situated the Grand New Hotel, tablet is now to be seen in the with an arcade of shops below, St. Stephen, together with others olive wood, mother-of-pearl, and of more or less interest. There other ornaments, photographs, are several other rock-cut graves crucifixes, crowns of thorns, scattered about the area of the etc., etc.—are sold, and where

On the west side stands the Tower early century of the Christian era, of David, now the Citadel of the are not very numerous, but they Turkish garrison, which is entered are full of interest; as also are by a bridge over the ancient fosse some beautiful fragments of mosaic or most. An excellent view of pavement which have been dis- Jerusalem is to be obtained from covered and carefully preserved, the summit of the tower, and there It is thought by some that the is generally not much difficulty in church itself may have been the obtaining access to it. Facility the "Church of the Witness of the citadel, on the east side of the Resurrection," which is alluded to square, stands the English church, on one of the funereal tablets men-belonging to the London Jews' Church. of Jerusalem may be purchased.

Taking the road southward along Turkish barracks, we enter a narrow lane, which soon brings us to the precincts of the

## Armenian Convent.

On our right-hand side lie the beautiful and well-wooded gardens belonging to the Convent. enclosed within high walls. It is rather difficult to gain access to these gardens, but the Armenian brother who is in charge of the church will sometimes enable the visitor to do so.

The Church is dedicated to St. James the Great, who was said to have been beheaded by Herod Antipas on the spot; but there appears to be some confusion between the two apostles of the same is the Chair of St. James, in which the president of the First Council of Jerusalem (see Acts xv.) is said to have sat. This president was St. James the Less, the first Bishop of Jerusalem. The chair itself is a venerable and handsome specimen of inlaid woodwork and ivory, and though undoubtedly of great age, it cannot be considered to be genuine. The church is one of the most interwell repay a careful study. and costly. the brethren to worship.

Near to it is the de- Monastery, in the last - named of pository of the society, where many which is a library with some old interesting and pretty mementoes manuscripts and volumes of interest.

On leaving the church and turning the east side of the square, past the to the left we proceed southwards till we come to the city walls, and soon after we pass the interior of the Bab Neby Daood, or Zion Gate (see p. 21). Keeping inside the city, and skirting the wall, we arrive at an open space overlooking the Tyropæan Valley, and have a good view of the Haram esh-Sherif beyond. We pass the so-called "House of Annas," a building with no special interest and of no authenticity, and turning to the left we enter the mean and dirty Jewish to see them, if specially asked Quarter. Here are several synagogues, the principal of which are those belonging to the Ashkenazim and Sephardim Jews respectively. The former are chiefly from Russia, Germany, and the Eastern European States; the latter are Spanish. Threading the narrow and winding name, for one of the most revered lanes, where we shall lose our way relics which is shown in the church without a guide, we next arrive after some little time at the

## Jews' Wailing-place.

By a strange irony of fortune the Jews, who formerly so rigorously excluded all Gentiles from the Temple Area, are now themselves debarred with equal stringency from entering the precincts of the "Noble Sanctuary." The utmost that is allowed them is to pray at esting in Jerusalem, and is adorned the outer walls of the sacred enwith extremely valuable ancient closure; and here, every Friday encaustic tiles, many of them with afternoon, which is the Preparation quaint Scriptural designs upon of the Sabbath, and every Saturday them. The walls are decorated morning, the Sabbath itself, they with numerous pictures, which will congregate in large numbers to wail The and lament for the destruction of vestments and altar vessels belong- their temple and the loss of their ing to the church are also choice inheritance. The sight is one The visitor should which can scarcely fail to move notice the curious and old-fashioned even the most careless and in-arrangement of gong for summoning different hearts; for, amidst a certain amount of formalism and The other buildings within the unreality, there is evidently a spirit Armenian precincts include the of most fervent devotion displayed Patriarchate, a Hospice, and a by the vast majority of the congrea Friday afternoon or Saturday Interior of Jerusalem. morning, and witnessing this solemn and soul-moving scene.

From the Jews' Wailing-place we may make our way into the main street, which leads in almost a straight line due east and west from the Harâm to the Jaffa Gate. This street, which is generally known to Europeans as David Street, intersects at right angles the road which runs north and south through the city from the Damascus Gate; and by these two streets Jerusalem is divided into

four quarters, of which we may say roughly that the N.-E. is the Mohammedan, the S.-E. the Jewish,

the S.-W. the Armenian, and the N.-W. the Christian quarter of the city.

Proceeding towards the Jaffa native bazaars, we at length reach a busy street which turns off to the right, and which is known as Christian Street. At the N.-E. streets stands the Greek Monastery the left-hand side, stands one of in Arabic, Birket Hammam el-Batrak, or the "Pool of the Patriarch's Bath," but more familiarly known as Hezekiah's Pool, being supposed to be the one referred to or pool can be seen by passing through one of the shops or bazaars

Christian Street is one of the principal thoroughfares of the city, and is much frequented by pilgrims, as it leads direct to the Church of the Holy Sepulchre from the Jaffa Gate.

on that side of the street.

gation. The Lamentations of Jere- ascending the curious broad steps. miah and the 79th and 102nd lined on either side by shops, Psalms, chanted in Hebrew, form up and down which is continually the chief ground-work of their passing a stream of human beings penitential outpourings and their and animals, we reach once more sorrowful supplications. Every the open square in front of the visitor to Jerusalem should make a Tower of David; and thus we point, if possible, of attending on complete our investigations of the

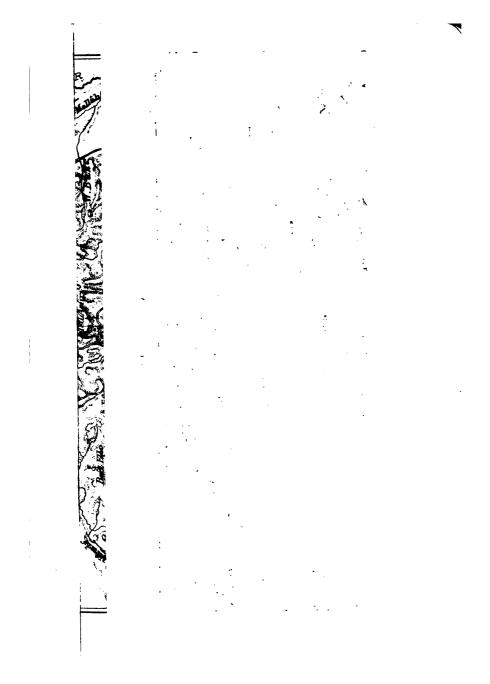
## SECTION 9.

## THE HILLS AND VALLEYS AROUND JERUSALEM.

Having now thoroughly explored the city, both within and outside its walls, we will extend our investigations a little wider, and take a survey of its immediate surroundings. For this purpose we will once more emerge from the Jaffa Gate and turn southwards along the Bethlehem road until we come to the bridge over the hollow pool, known as Birket es-Sultan, and by some authorities identified with the Lower Pool of Gihon. Conder and some of the other Palestine explorers Gate, and passing through several have placed the two Pools of Gihon on the other side of the city (see below), but from 2 Chron. xxxii. 30 it seems certain that these pools were on the west side of Jerusalem. corner of the junction of these two In that case the large reservoir, a short distance from Howard's of St. John the Baptist; and a short Hotel, known as Birket Mamilla, distance down Christian Street, on would be the Upper Pool of Gihon; and there is an underground conduit the old reservoirs of the city, called connecting this pool with that inside the city, still called Hezekiah's Pool (see above), which exactly corresponds to the Biblical account of the works executed by the monarch after whom the latter pool in 2 Kings xx. 20. This reservoir is named. We therefore incline to the long established tradition which identifies the Birket Mamilla and Birket es-Sultan with the two pools of Gihon, notwithstanding the opinion of Conder and others. Both these pools stand in the

## Valley of Hinnom,

Returning to David Street, and which commences near the Upper



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Pool, and after skirting the western of the city; and hence the place border of Jerusalem turns sharply eastward, just beyond the Lower Pool, and henceforth forms the southern boundary of the city.

Down this steep and stony valley we now rapidly descend, following the old border line between the tribes of Judah and Benjamin, the former of which is on our right hand, and the latter on our left. The valley, which is known in Arabic as Wady er-Rababeh, is bounded on the north by Mounts Zion and Ophel, and on the south by the "Hill of Evil Counsel," or Jebel Abu Tor. The English appellation of this hill is derived from a mediæval tradition, without authority, which placed the residence of Caiaphas upon the hill, and asserted that there Judas had taken counsel with the chief priests for the betrayal of Jesus.

A little more than half-way down the valley we see on our right a bare rocky plateau, with a precipitous face, about 15 to 20 ft. high, overlooking the valley, and this is the traditional spot where the pool. Judas committed suicide, and is known consequently as Aceldama, or the "Place of Blood." A small building stands near, which was formerly a shrine for pilgrims who came to mourn in penitential woe at the spot; and all around are a large quantity of rock-cut tombs, many of which are inhabited by lepers. This portion of Hinnom was a cemetery in ancient times, and has for centuries been the haunt of the miserable "dwellers among tombs" whom their loathsome and terrible disease has cut off from the society of their fellow-creatures.

It was probably in the lowest part of the valley that the horrible child sacrifices to Tophet were held in the days of the Jewish kingdom, when the inhabitants of Jerusalem and the neighbourhood made their sons and daughters "to pass through the fire to Molech" (2 Kings xxiii. 10). A perpetual fire spring on the west side of the was also kept burning here, in valley, known as Ain ed-Deraj, or order to destroy the offal and refuse the "Step-Spring." It is also

was known as Gehenna, and considered the type of hell, where "the fire is not quenched" (St. Mark ix. 48).

A short distance before reaching the junction with the valley of Jehoshaphat, at the extreme S.-E. boundary of Jerusalem, we reach the

Pool of Siloam, which is neither cool, shady, nor a rill, notwithstanding the well-known line of Bishop Heber's hymn. It is indeed now little better than a cesspool. and the odour in its vicinity is anything but pleasant, as the main part of the sewage of Jerusalem comes down an open drain in the side of Ophel, and enters the valley close to the pool. The water in the pool itself is dirty and unwholesome; though it is possible that matters were very different in these respects in the times of Nehemiah and of Christ. There are some remains of an early Christian church to be seen in and around

A large spring, known as Bir Eyoub, or "Job's Well," a little below the Pool of Siloam, marks the actual junction of the valleys of Hinnom and Jehoshaphat; and from this spot the Mounts Moriah and Zion present a picturesque and imposing aspect. This is the site of *En-rogel*, one of the border marks of Judah and Benjamin (Josh. xv. 7), where Adonijah summoned his adherents to proclaim him king in succession to his father David (1 Kings i. 9).

We now turn northward and follow the course of the rocky torrent bed of the Kedron, which for the greater part of the year is almost or entirely destitute of water. After passing the village of Siloam on our right, prettily perched on the side of the hill, but exceedingly squalid and miserable (2 in appearance, we come to another called the "Dragon's Well" and behind the village of Siloam was this identification is correct.

northerly direction the Valley of authentic. of the vast Jewish Cemetery, and we for themselves. now pass close to the rock tombs bearing the names of Zacharias, St. James, and Jehoshaphat, which we have already seen from a distance (see p. 22). Pausing for the primitive simplicity and venera few moments to examine the remarkable monument commonly probably dating from the Herodian period, we presently join the length arrive at the

#### GARDEN OF GETHSEMANE

existence in the time of Christ.

Near to the garden is shown the "St. Mary's Well," and this is the so-called Grotto of the Agony, and a place identified by Conder as the few paces farther to the north is Upper Pool of Gihon (see above). the Virgin's Tomb. Though there An underground passage or conduit is little or no ground for believing connects this spring with the Pool that the mother of Christ was really of Siloam, and it was in this passage buried here, the tomb is well worth that the famous Inscription of visiting. The entrance is a hand-Siloam was discovered. The hill some stone doorway, with a fine pointed arch; the original doorway called by the Crusaders the "Hill has been filled up with masonry, of Offence," though it seems doubt- and a smaller arched entrance is built ful why this title was given to it. into it. A broad flight of marble Some say that it takes its name steps leads down to the underfrom an old tradition which located ground chapels and shrines, where the idolatrous rites practised by are pointed out to the credulous Solomon in the latter period of his pilgrim the actual sarcophagus of reign on this hill (see 2 Kings the Virgin, the tomb of Joseph, and xxiii. 13), but it is doubtful whether the tombs of the Virgin's parents, besides many other curious relics, We are now traversing in a not one of which is genuine or The Latins, Greeks, Jehoshaphat, frequently known Armenians, and Abyssinians have also as the Valley of the Kedron. all their respective altars in the We see on the hill slopes to our place, and even the Moslems have right the innumerable stone slabs erected a Mihrab, or prayer-niche,

We now ascend the

#### MOUNT OF OLIVES.

able aspect of which have been of late years almost entirely destroyed known as Absalom's Pillar, but by the huge and unsightly edifices, walls, and terraces which the Russians have been erecting upon carriage road from Bethany, and at its slopes and summit. There are three paths up the mountain, the one below the Garden of Gethsemane being the easiest and least steep, and therefore used from time The site of this sacred spot is immemorial by the animals of probably genuine, or at any rate the burden, and now forming a carriage garden must have been close by. road to Bethany and the plain of It now belongs to the Franciscan Jericho. It was along this road monks, and is tended and kept that Christ made His triumphal in beautiful order. At intervals entry into Jerusalem; and, indeed, along the garden path are arranged each of the roads or paths has a the 14 stations of the Cross, and distinct sacred interest of its own. in the garden are several very The one which trends to the left ancient olive-trees, though it is and passes over the northern brow extremely doubtful whether there of Olivet, is that which David took are any remaining, either here or in when he fled from Jerusalem at the any part of Olivet, which were in time of the rebellion of Absalom; and it was just on the other side of

the brow that Shimei met him, cast utterly erroneous, as the Sermon on stones at him, and cursed him the Mount, in which the Lord's (2 Sam. xvi. 5-8). The pathway Prayer first occurs, was delivered in to the right above the Garden of the neighbourhood of the Sea of Gali-Gethsemane is the one probably lee. The church itself is about thirty trodden by Christ and His disciples evening after evening during the Princesse Latour d'Auvergne, whose last week of His life upon earth, for this is the ordinary footpath to 'The Lord's Prayer, in thirty-two Bethany over the summit of Olivet; different languages, is inscribed on and, if this be so, it was somewhere slabs in covered corridors. along this path that the incident of the barren fig-tree occurred (St. Matt. xxi. 19), and near the top of the latter church. A small charge the hill, by the side of this path, Jesus foretold to some of His disciples the destruction of Jerusalem and His own second coming (St. Matt. xxiv. 3-51).

the sea) is the highest point of the them. The rock - cut catacombs hills standing round about Jerusalem, and from the Russian the outer face of the circ tower upon it the Mediterranean ference there are 24 kokim. Sea is visible on a clear day. The view eastward, over the Wilderness of Judaea to the Dead Sea in the distance, with the mountains of Moab beyond, is one which should on no connect it with the larger one in account be missed. Its wild beauty and the striking contrasts in the ground for connecting these tombs landscape can never be forgotten.

Kefr et-Tor, stands near the summit of the mount, which itself is known as Jebel et-Tor, or "Mountain of Light."

Amongst other so-called sacred over the area of the Mount of Olives. spots on Olivet is the Church of the Ascension, which stands over the traditional site of the Ascension, the very impression made by the foot of Christ, when He pressed the earth for the last time, being shown to the pilgrim! The church stands near the village, to the south of the Russian tower. Still farther south is the Latin Church of the Creed, so called because the apostles are said to have drawn up the Creed on the site; and behind this, again, is the Beeroth. Here it was that Titus and Church of Pater Noster, where disciples the Lord's Prayer. The the stony path into Jerusalem from tradition is not older than the time this point, noting the ruined founda-of the Crusaders, and is, of course, tions of the old Roman road which

years old, having been erected by the life-size memorial effigy is within.

The so-called Tombs of the Prophets are situated not far from is made for admission, the tombs now belonging to the Russian church. The tombs are undoubtedly Jewish in character, though in later times they have been used The summit of the Mount of for Christian burial, as is evident Olives (2720 ft. above the level of from several Greek inscriptions in are semi-circular in shape, and in the outer face of the circumsmaller concentric semi-circular passage runs around, and branch passages radiating at angles from different points of this passage which are the kokim. There is no with the Jewish prophets, though A poor little native village, called they certainly are held in great reverence by the Hebrew natives of Jerusalem. There are several other rockcut tombs and catacombs scattered

Continuing our journey along the ridge of Olivet towards the north, we cross the road which leads from Jerusalem to Bethel by way of Anathoth, Gibeah, Michmash, and Ai (see p. 22); and immediately afterwards we find ourselves on the heights of Mount Scopus. The view of Jerusalem from this point is very fine indeed. We keep along the ridge till we finally join the direct road to Bethel, through Ramah and his army obtained their first view Christ is said to have taught His of the fated city. We may descend led from Jerusalem to Damascus; easily reached from this place; they and at the entrance to the olive- lie on the way from Jerusalem to groves in the north suburbs of the Neby Samwil. They are of much city we come to the

# Tombs of the Kings.

the huge labour and expense which were spent on rock excavations in the days of old. These excavations imaginary. are in two separate portions connected by an arched portal in tion of Jerusalem and its suburbs the solid rock which divides them. The portion which we first enter completed. consists of a series of broad rock steps, 24 in number, with rock-cut channels on either side, leading into two vast rock-cut cisterns at the farther end. Passing through the partition portal, we enter a spacious rock-cut court, 90 ft. by 80 ft. in extent; and at the farther, or west, end we reach the rock cut portico admitting to the actual tombs. These are situated in loculi and kokim belonging to three square chambers, which are reached through a square vestibule, this in its turn being entered through a low passage which was formerly closed by a rolling-stone, still to be seen in its groove. There are three smaller chambers besides those mentioned above, which have also contained dead bodies. Altogether there are receptacles for over 70 bodies, and the tomb must have originally been intended for the burial of personages of the highest rank. They certainly are not the sepulchres of the Kings of Judah, the former being 2720 ft. above, and who were buried on Mount Zion; the latter 1292 ft. below, the surface of Adiabene, who, becoming a world; and the consequence is that, the year A.D. 48. She had a very numerous family of children and grandchildren, and they were all in the summer and early autumn buried in a place described by for Europeans, and even the native Josephus, and answering accurately to this position.

the same character as other rockcut tombs and catacombs which we have already described, and need These are well worthy of a visit, no lengthened notice here. As in as they are admirable specimens of the case of the tombs of the prophets and of the kings, the title of these tombs is purely fantastic and

Our tolerably minute investigamay now be said to have been

## SECTION 10.

Passing JERUSALEM, VIA BETHLEHEM AND MAR SABA, TO THE DEAD SEA, THE JORDAN, AND JERICHO, RETURNING VIA BETHANY.

# [A THREE DAYS' TOUR.]

To Bethlehem, 11 hours; to Mar Saba, 31 hours; to the Dead Sea, 5 hours; to the Jordan, 1 hour; to Jericho, 2 hours; to Jerusalem, 6 hours.

During the late autumn and the spring the most favourite excursion from Jerusalem is that to the Plain of Jericho; but in the summer and early autumn the heat is too intense for the trip to be undertaken. There is a difference of over 4000 ft. in the levels of the Mount of Olives and of the shores of the Dead Sea, but the most generally accepted of the Mediterranean Sea. Indeed, theory now is that they were the the Plain of Jericho is absolutely family catacombs of Helena, Queen the lowest inhabited spot in the Jewish proselyte, settled in Jeru- whilst its temperature is most salem after her husband's death in agreeable in the winter, and very pleasant in the late autumn and the spring, it is quite intolerable Bedouin Arabs escape at that time into the hills. The term "Go to The Tombs of the Judges can be Jericho" doubtless took its rise

was invented as a polite and pious clearly reflected in the still clear variation to a phrase implying a surface of the water, that identical journey to a still hotter region. heavenly apparition which had Though the winter is the most led them from the East to Jeruagreeable season, so far as the tem- salem. This caused them to lift perature of the Plain of Jericho is their eyes heavenwards, and then, concerned, the trip is generally in the words of the sacred Evan-impracticable, owing to the heavy gelist, "Lo, the star, which they rains.

Though we here describe the round tour to the Plain of Jericho. vid Mar Saba, we would warn the traveller that the route is exceedingly difficult and fatiguing; and we would recommend the usual plan of going and returning by the same way, viz., via Bethany and the Good Samaritan's Inn.

(see p. 48), we climb the short, steep hill, with the Montefiore Almshouses on our right. At the top Hospital on our left. This institution is well worth a visit, being admirably conducted on non-sectarian principles, under the auspices of the Order of the Knights of St. Wales being the head of the English and told. branch.

Leaving the road to the Railway this road in the gathering twilight, volcanic origin, is Jebel Fureidis, weary and dispirited from the fruit- or the "Hill of Paradise." less search for the King of the Jews in Jerusalem, they sat down on the descending the road round the head margin of this well to rest. Stoop- of a valley, we come in a few ing forward to draw some water to minutes to Rachel's Tomb (Kubbet

during the Crusading times, and drink, they saw to their surprise. saw in the East, went before them, till it came and stood over where the young child was" (St. Matt. ii.

Following in their footsteps, we next arrive at the Convent of Mar Elias, occupying a prominent and picturesque position on the crest of the hill, on our left. It derives its name from an old tradi-Emerging from Jerusalem through tion which says that Elijah rested the Jassa Gate, and crossing the here on his slight to Horeb; and causeway over the Birket es-Sultan the very impress of the prophet's body is shown by the dragomans and priests on a stone close to the road. It really seems strange that there of the hill we see the Ophthalmic can be found any people ignorant and credulous enough to listen to such silly stories as these! And yet there are thousands of pilgrims to the Holy Land every year who devoutly drink in and fervently John of Jerusalem, the Prince of believe everything they are shown

Directly after passing the convent we obtain our first view of Beth-Station and the German Colony lehem, standing on a commanding on our right, we continue our way site, on an eastern spur of the great along the edge of a broad and mountain range which runs like a spacious plain, known to Bible backbone from north to south students as the "Plain of Rephaim," through the centre of Palestine. or Valley of the Giants, where Farther to the east and at a greater David had more than one success- distance from us rises the remarkful encounter with the Philistines able conically shaped hill known (2 Sam. v. 18-25). As we approach as the Frank Mountain, on the the farther end of the plain and summit of which are the ruined begin to ascend the hill we come remains of Herodium, a castle to a wayside well, known as the erected by Herod the Great. Well of the Magi. An ancient According to Josephus, Herod was tradition says that as the Wise Men buried there. The native name of from the East were trudging along the hill, which is probably of

Turning sharply to the right and

Rahil). There can be little doubt Jâla is entirely composed of Christhat, if not on the actual site of the tians, of which there are about grave of Jacob's favourite wife, this 4000 belonging to the Greek Orthocomparatively modern building is, dox Church, nearly 1000 Latins, at any rate, situated very close to the and about 200 Protestants. All spot; for the Bible narrative clearly sects have excellent churches and states that "Rachel died, and was schools. buried in the way to Ephrath, which is Bethlehem" (Gen. xxxv. 19). Here the way to Bethlehem reach the outskirts of branches off from the main road to Hebron.

On the slopes of the hill country to our right we see a large and flourbuilt edifices, embowered in a forest Beit Jala, and is probably identical self. with the Giloh of which Ahithophel the Gilonite was a native. If so, a thrown upon the story of Ahithophel and David, and we can more readily understand and appreciate villages or towns, the flocks belong-Giloh, a friendship destined to grow closer as they grew up together to manhood, and only to be severed in the "sere and yellow leaf" of advancing years, when Ahithophel forsook the chosen companion of could have borne it.

In about a quarter of an hour after leaving Rachel's Tomb we

#### BETHLEHEM.

and commence to wind our way ishing village, with numerous well- through the narrow and dirty streets of the birthplace of Boaz, of of olive-groves. This is now called David, and of the Messiah Him-

At the entrance to the town we may halt for a few minutes to very vivid and romantic light is dismount from our horses; and, passing through a narrow passage on the left, we come to a courtyard in which stands the mouth of the overwhelming surprise and the traditionary Well of David, grief of the tender-hearted monarch being supposed to be that to which when his lifelong friend turned he referred when he expressed an traitor to him. For Bethlehem and ardent desire for a draught of water Giloh being thus, as it were, sister from the well (2 Sam. xxiii. 14-17). Visitors are warned against drinking to each place would ramble on ing any of the water from this well the same hills, and the shepherd now, as it is highly dangerous to boys who tended them would be do so. Fatal results have followed companions and playmates from more than once from a neglect of childhood. Thus, no doubt, the this warning. Remounting our loving friendship between these horses, we continue our ride through two was first cemented on the the streets of Bethlehem until at shepherd plains of Bethlehem and length, passing under an archway, we emerge into the broad, open square, at the farther end of which is the

# Church of the Nativity.

Fortunately, there is little reason his life to throw in his lot with the to doubt the genuineness of this rebellious son of the latter. "It site, for we have the testimony of was not an open enemy that hath St. Jerome, who lived and died done me this dishonour; for then I within its precincts not many years But it was after the erection of the church by even thou, my companion, my Constantine the Great in the year guide, and mine only familiar A.D. 330. St. Jerome was born in friend!" (Ps. lv. 12, 13). "Yea, the succeeding year (A.D. 331) and mine own familiar friend, in whom died in A.D. 420, having spent the I trusted, which did eat of my greater part of his life here; and bread, hath lifted up his heel he tells us that there were old against me" (Ps. xli. 9). Beit inhabitants of Bethlehem living in his day who well remembered the by Constantine; and, though conmosque, the Church of the Nativity figures of the ancestors of Christ. at Bethlehem has continued an unthe Holy Sepulchre at Jerusalem of longs to the Greeks. Constantine.

been made small and inconvenient. which is known as the Passing through the porch, which is now only a fragment of what it once was, we enter the fine and interesting old Nave, which is the actual scene of the Nativity here; flanked on either side by a double and underneath are altars decorated row of aisles. The columns and with costly hanging lamps. A silver Corinthian capitals of nave and star is fixed into the ground, bear-

ruined khan, or inn, upon the site sidered architecturally as rather deof which Constantine had built the based in character, are still wonderchurch. There would have been fully striking and noble. Around only one such khan in Bethlehem, and beneath the clerestory windows, and it would have occupied the which are the only inlets of light to same position for centuries, or even the nave, there are some interesting for thousands of years. There is and beautiful fragments of mosaic therefore every reason to suppose work, executed in the middle of the that Constantine's church was built 12th century, under the auspices of upon the scene of the Nativity. It the Byzantine emperor, Commenos. is dedicated to St. Mary, and, Originally the whole space on either though considerably repaired and side was completely occupied by beautified by Justinian in the this costly mosaic decoration, but middle of the 6th century, it is only these fragments now remain. undoubtedly the original church of It will be noticed that the subjects the 4th century. Through all the are arranged in five layers or has undergone during the last 16 above the windows; (2) figures of centuries, and notwithstanding angels between the windows; (3) the fact that almost every other a row of foliage and beading below Christian church and cathedral in the windows; (4) representations of the country was converted by the the early Christian councils; and, Moslems into a Mohammedan (5) on the lowest tier, half-length

The farther end of the church is interrupted career of Christian separated from the nave by a large worship from the days of its first stone screen with a doorway in the consecration down to the present centre, and one on either side at time. It is probably the oldest the ends of the aisles adjoining the existing church in Christendom nave. Beyond the screen there is which can thus point to an a Choir or chancel, with a transept unbroken continuity of sacred on either side. The northern tran-Christian worship; for little or sept belongs to the Armenians, and nothing remains in the Church of has in it two altars; the rest be-In the the original work of Helena and central portion there is a highly decorated Eikonostasis, or screen, Crossing the large open pavement beyond which, to the east, is the in front of the church, we enter Greek altar in the sanctuary, which through a low doorway into a dark is terminated by an apse; and in The original handsome the southern transept is another entrance has been almost entirely Greek altar. Both transepts are blocked up, in order to guard the terminated also by apses. Under-church against the sudden irruption neath the central platform is a of an army or a mob; and the crypt, which is reached by a flight present doorway has thus purposely of steps in either transept, and

## Grotto of the Manger.

Ecclesiastical tradition has placed aisles are those originally erected ing on it the Latin inscription, "Hic de Virgine Maria Jesus its northern extremity, and emerge Christus natus est," of which the into the translation is, "Here Jesus Christ pointed out the place where the of the Nativity. manger is said to have stood. Attached to These spots are, however, apocry- there are three monasteries: that with the broad fact that the church the N. side; that of the Greeks, cave is clearly visible, though the entrances to all these monasteries whole place has been converted into from the church itself. a chapel. In all probability our p. 62).

apocryphal scene of the massacre discussion and bartering. be confounded with the great Chrisanother chamber, containing the of-pearl baptismal shells. Tombs of St. Jerome and of his famous female disciples Paula and Eustachia. At the north end of this chamber is the Chapel of St. Jerome, where that celebrated Father of the early Church is said to have etc.; but they are all of monkish spent the greater part of his life, and where, according to the tablet slightest authenticity. The curious on the wall, he made the Vulgate may like to visit them, but they translation of the Bible into Latin. At the west end of this chapel we their pains. see the commencement of a flight of steps to the open ground above, which is now closed up.

Innocents, we ascend some steps at hours' ride down the dreary hill-

Latin Church, which is dedicated was born of the Virgin Mary." A to St. Catharine. A door at the short distance to the S.-W. of this S.-W. angle of this church leads altar, and on a lower level, is into the N. transept of the Church

Attached to the mother church phal, and we must rest content belonging to the Latins occupying stands upon the site of the old the S.-E.; and that of the khan. The natural rock of the Armenians, the S.-W. There are

There is little more of special Lord was born in the open air, as interest to the ordinary visitor to may be seen from examining an be seen in Bethlehem itself, though ordinary khan, as, for example, the traveller will scarcely be per-the Inn of the Good Samaritan be-mitted by the importunate vendors tween Jericho and Jerusalem (see of curiosities and relics to depart from the city until he has patronised At the farther end of the chapel some of their shops and made sundry a doorway leads into an under- purchases. He may, indeed, secure ground passage excavated in the many pretty and interesting articles solid rock, and passing along this at a reasonable price if he is an we reach a small chamber where is adept in the art of Oriental bargainan altar with a picture represent- ing; but he must be warned against ing the dream of Joseph ordering paying what is demanded at first, the flight into Egypt. Another as the vendors will invariably come chamber beyond is known as the down very considerably in their Chapel of the Innocents, and is the charges after a certain amount of of the Bethlehem infants; and a natives of Bethlehem are very skilside passage out of this chamber ful in the manufacture of objects leads to the traditional Tomb of out of mother-of-pearl, olive wood, Eusebius, who, however, must not and the Dead Sea stone; and we would particularly recommend the tian historian. We next come to beautiful carving of their mother-

> There are, of course, some traditional sacred sites in the immediate neighbourhood of Bethlehem, such as the Milk Grotto, the Grotto of the Shepherds, the Field of Bouz, mediæval origin, and are not of the will not be highly rewarded for

We now leave Bethlehem by a road towards the east, Returning to the Chapel of the commence a two and a half to Mar Saba. There is very little during the greater part of our ride. to notice on the way; but an early After some length of time the wild Christian tradition places the Field and magnificent gorge of the Kedron of the Shepherds at Beit Sahar, a Valley, called in this region the village through which we pass about Wady en-Nar or "Valley of Fire," twenty minutes after leaving Beth- from the extreme heat in summer, lehem. Here is situated the Grotto opens up to our view; and shortly of the Shepherds, mentioned above, afterwards we catch sight, in front though the scriptural narrative says of us, of the highest tower of the distinctly that the shepherds were in the open fields. It is curious how fond the mediæval Christians were case.

Bethlehem and its vicinity and the them to attempt the experience. It sterility of the districts around, is far better to bring their own tents. Probably it was this richness of natural soil which gave the name of of this convent, was a Cappadocian Bethlehem, "House of Bread," to monk, living in the middle of the the spot. The olive-groves and vine- 5th century, who made a pilgrimyards are abundant and prolific, age to Jerusalem, and thence found and, moreover, are exceedingly well his way to this spot, where there cultivated. One observes in the were already a few anchorites gardens and groves the frequent dwelling in the caves, under the occurrence of the stone-built watch- direction of one named Euthymius. towers, or migdols, where the Saba took up his abode in one of peasants pass the night in the these caves, and during his resideason of the ripening of the fruit ence there he is said to have had a and produce, to guard them from miraculous adventure with a lion, the jackals and other predatory which proved his sanctity. The animals, human or otherwise. monks will relate the story and These "watch-towers" are frepoint out the cave to the visitors. quently mentioned in the Bible; The monastery, founded by Mar and the "lodge in a garden of Saba, soon gained a great reputacucumbers" (Isa. i. 8) refers to an tion, and hermits and anchorites erection of this nature.

ride down into a valley called buildings were erected, though the hour we ascend a hill, whence we tion and destruction. Khosroes II, have an extensive and interesting in the beginning of the 7th century

country of the wilderness of Judæa conspicuous object on our right

#### Convent of Mar Saba.

It must be carefully noted that of locating all sacred events in ladies are not admitted into this grottoes,—e.g., the Grotto of the monastery. They can, however, Nativity, the Grotto of the Manger, amuse themselves during the visit the Grotto of the Shepherds at Beth- of the male members of the party lehem, the Grotto of the Annuncia- by walking along the edge of the tion, and Mary's Kitchen at precipitous cliffs and obtaining Nazareth, etc.—as if the incidents different views of the marvellously commemorated occurred in caves, built convent, literally clinging to for which idea there is not a shadow the vertical side of the desolate and of justification historically in any awful ravine. There is a sort of accommodation offered for ladies in The traveller will notice the the tower outside the convent walls, contrast between the fertility of but we should by no means advise

Mar (i.e. Saint) Šaba, the founder from all quarters flocked together After leaving behind us the to the spot. Gradually these pleasant suburbs of Bethlehem we massive and unique walls and Wady el-Arais, and after about an convent has not escaped molestaview. The conical summit of the (A.D. 614), attacked and pillaged it, Frank Mountain (see p. 53) is a barbarously massacring most of its

inmates, the skulls and bones of This constant evaporation causes an whom are now shown in the chapel equally constant precipitation of of St. Nicholas within the walls of the various salts contained in the the convent. In the 8th and 9th muddy deposits brought down by centuries it was again plundered the Jordan and the other streams and devastated; and even as late as the year 1834 a marauding band of robbers attacked and violated it.

The monks who dwell here have the Greek Orthodox Church, by way offences, moral or doctrinal.

the Dead Sea. Kedron Valley for about half an hour, at the end of which a fine view of the Dead Sea opens up to way except the variations of landscape; but we may observe the accompaniment of one of those frequent heaps of stones as we get terrific thunderstorms which perifarther down the valley. From odically break over it from the any one of them we may see the mountain regions of Moab or of distance to our left. This is the sphere of a cloudless sky; whether Mohammedan site of the *Tomb of* the surface of the lake is lashed to *Moses*, to which vast pilgrimages fury, or lies smooth and placid as a are made by the Moslems every year. sheet of blue glass; -in whatever These heaps of stones are placed by phase of humour the powers of the pilgrims to indicate the spots nature may happen to be at the whence the shrine is visible. After time of the traveller's visit, the about four and a half hours' very impression of that visit upon the hot and tiring ride from Mar Saba mind and memory must for ever we reach the foot of the steep remain indelible. The vision of the mountain descent, and find ourselves on the Plain of Jericho, soon afterwards reaching the shores of

#### THE DEAD SEA.

or, as the Arabs call it, Bahr Lat, the "Sea of Lot."

Here we are at the lowest known spot on the earth's surface, being 1292 feet below the level of the Mediterranean Sea. The con-

which flow into the Dead Sea (especially on the E. side); and hence the sea becomes year by year more saline in its character, and been sent to the convent from more densely impregnated with various portions of the domains of mineral substances. This accounts for the peculiar characteristics which of punishment or penance for the Dead Sea notoriously possesses, -its heavy specific gravity, its From Mar Saba we journey to acrid taste, and its incapacity for

We ascend the supporting marine life.
or about half an Though sadly lonely and desolate, the Dead Sea and its surroundings have a very distinct beauty and us. There is little to notice on our charm of their own; and, whether seen amid the grand and awful white shrine of Neby Masa, in the Judæa, or in the calm serene atmo-Dead Sea is something alone and incomparable, and earth has nothing elsewhere exactly like it.

The city of Sodom probably stood somewhere near the northern end of the Sea; and the city of Gomorrah is, perhaps, indicated by the name Chamariyeh, attaching to a wady, or valley, on the N.-E. shore.

Visitors who desire to bathe in the Dead Sea should be provided with a pair of slippers, for the sequence is that the waters of the little stones in the bed of the lake vast lake, 47 miles long, with an are exceedingly sharp and cutting, average of about 5 miles in breadth, and the strong back undercurrent have no possible outlet anywhere; which is generally flowing makes and the level is maintained by the it often a matter of difficulty to enormous amount of evaporation scramble back to the shore. Care which goes on in the dry hot air of should be taken to dry oneself well this low stratum of the atmosphere. with a towel, otherwise a nasty rash is apt to ensue; and perhaps the best extent does the Jordan "wriggle in their thousands every year to causes of its zig-zag course. bathe, thinking thereby to gain in getting in and out of the water. Sea nearly 1300 feet. halt for food and repose.

## THE RIVER JORDAN.

and Western Palestine respectively. between. On the other hand, to such an

thing of all is to mount your horse about," so numerous and frequent as soon as you are dressed, and are its short, sharp windings, that, hasten as quickly as possible over though at first sight it appears to the plain to the fords of the Jordan, run an almost direct course from and there take a second bath in the the Sea of Galilee to the Dead Sea, soft muddy waters of the sacred a canoeist proceeding from the one river, whereby most of the saline lake to the other would traverse effects of the bath in the Dead Sea nearly three times the distance that will effectually be removed. A a rider on horseback would cover sharp ride of a little less than an along the valley from point to hour will bring us to the spot. point. The swiftness of its current Here the pilgrims of the Russian, and the soft crumbling nature of its Greek, and Latin Churches assemble muddy banks are the principal

Apart from the sacred and historic themselves a passport into heaven associations attaching to it, the hereafter. Swimmers should be Jordan is in some respects one of cautioned against the rapid stream the most remarkable rivers in the and dangerous eddies, which have world. For nearly its entire length many times proved fatal to too its bed is considerably below the hazardous bathers. The banks of level of the sea. At the Waters of the river will be found in nost Merom it is a few feet above the places very soft and slimy, and Mediterranean, at the Sea of Galilee here, again, care should be exercised 680 feet below, and at the Dead Geologists The dense fringe of foliage on the are of opinion that at one time the banks of the Jordan offers agree- two mountain ranges on either side able and inviting shade, and this is of its valley were united by a an excellent place for the midday plateau as high as themselves, and that the Ghor, as the Jordan Valley is called, was caused by a vast depression, or fault, due to some terrific convulsion of nature. Others "Describe the course of the River think that the whole valley was Jordan," was a question set lately once a huge inland lake, and the at a Winchester College examina- Dead Sea is merely the small tion. A boy wrote: "The Jordan remnant left. It is certainly eviis a river which runs straight down dent that the water did formerly the middle of the map of Palestine, reach much higher than at present, but if you look at it very closely, for distinct terraces, marking it wriggles about." The lad must different stages of its declension, have been gifted with shrewd powers are easily traceable by the naked of observation; for the answer is eye as we ascend from the banks of beautifully correct, as far as it goes. the river to the higher level of the So nearly does the Jordan run Plain of Jericho. The valley varies down the middle of Palestine, that considerably in width at different it, with its dependencies, the Waters parts of the course of the Jordan, the of Merom, the Sea of Galilee, and mountain ranges being widest apart the Dead Sea, divides the coun-just opposite to Jericho, where the try into two portions which are distance between them is at least 15 nearly equal in area, and which are miles. Higher up they approach known from their positions with so near to the river on either side respect to the Jordan as Eastern that there is very little valley left

The pilgrims are taught that

place, and also that the Israelites the wilderness) were solemnly re-crossed the Jordan at the same newed (Josh. v. 2-11). spot; but both these traditions are scene of the Israelites' passage was Hotels. a few miles north of the bathingplace, near the mouth of Wady Kelt.

banks of the Jordan, and, riding in a westerly direction, we gradually away to our left a well-built monastery, which is dedicated to St. John the Baptist, and is called in Arabic Deir Hajlah. This marks the site of Beth Hoglah, on the border-line between the tribes of Judah and Benjamin (Josh. xv. 6). After a short hour's ride we cross the Wâdy Kelt by a ford, and soon after we see the remains of an old reservoir, close by a large open space, with a fine tree, and evidently once enclosed by rough heaps of stones, of which some traces still remain. This is in all probability the site of Gilgal, where Joshua and the Israelites encamped after signified a sort of zareba, or enclosure,

Christ was baptized at the spot passover (which had been held in where the sacred bathing takes abeyance during the wanderings in

A short ride farther brings us to incorrect. The Palestine Explora- the modern Jericho, a miserable tion Survey have unquestionably little village called Eriha, inhabited identified Bethabara, about 30 by descendants of Egyptian colomiles north of this place, nearly nists, planted here by Ibrahim opposite to Beisan, the Bethshan Pasha. There are, however, some of the Old Testament, where a ford well-built edifices around, including still exists, called Makhadet Abara, an old ruined crusading castle, a or the Ford of Abara; whilst the modern Russian hospice, and three

From this spot a ride of a mile or ace, near the mouth of Wâdy Kelt. so along a winding bridle-path We now turn our backs on the through luxuriant gardens and groves brings us to a two-headed mound with an abundant spring of ascend to the level plain, and see pure fresh water at its base. The spring is called Ain Sultan, and is identified with Elisha's Fountain, from a tradition which connects it with the water which that prophet rendered sweet (2 Kings ii. 19-22). The mound itself is almost undoubtedly the site of

#### ANCIENT JERICHO.

Its commanding position will be particularly noticed, standing as it does at the head of the plain, and guarding the entrance of the pass which ascends steeply the rocky mountain immediately to the west of the hill, and which was in former their passage across the Jordan. days the main road from the plain The word "gilgal" signifies "a into the hill country of Judea, leadcircle"; and in this case probably ing, as it does, directly to Ai and Bethel. It was up that pass that surrounded by hastily constructed Joshua and his army ascended after ramparts of stones, as a means of the destruction of Jericho: and it defence against attack. There are would have been strategically out of several Gilgals in various parts of the question for the Israelites to Palestine, and they invariably in- have attempted to penetrate into dicate places enclosed by a circle of the heart of the country whilst the stones, generally of religious im- fortified city of Jericho remained port, as sacred precincts for sacri- intact, threatening to cut off their fice and worship, but sometimes, as retreat. The weird and wild range in this case, formed for strategic up which the path ascends immediand military purposes. It was at ately after leaving the plain is this Gilgal that Joshua erected the called Jebel Kuruntul, and was twelve stones taken out of the bed known in mediæval times as Mons of the Jordan (Josh. iv. 20); here Quarantaria, from the tradition the rites of circumcision and of the which makes it the scene of our

Temptation in the Wilderness.

site of ancient Jericho we can see his prisoners to the districts over two prominent peaks in the spur of hills which project eastwards from to death on the rocky summit of the main mountain ridge into the plain. The more easterly of these two peaks is called Osh el-Ghoreb, or the "Raven's Nest," whilst the other is known as Tuweil-edh-Dheeb, On these two prominent hilltops, or the "Wolf's Peak." Ghoreb in therefore, we have the undoubted other is known as Tuweil-edh-Dheeb. Arabic corresponds to Oreb in scenes of that romantic history. Hebrew, whilst Dheeb corresponds "Oreb and Zeeb" of the Bible. It will be remembered that Gideon. after defeating the Midianites at the Water of Harod, took two of their "princes," Oreb and Zeeb, prisoners, "and they slew\_Oreb upon the rock Oreb, and Zeeb they slew at in the mountain district of Judæa. the winepress of Zeeb" (Judg. vii. 25). The Midianites were tribes of Bedouin Arabs, just like those of the present day. Their "princes" were what would be called nowadays "sheikhs." Now the Arabs, like most native tribes, were distinguished by different appellations, or nicknames; and, as is often the case, these were sometimes named after animals or birds. Thus, e.g., among the North-American Indians, we find the tribes of "Bulls" and "Deer," and so forth; whilst among the Australian aborigines we come across tribes of "Kangaroos," "Sharks," etc. These Midianite princes or sheikhs were the heads of two tribes called respectively "Ravens," or Orebim, and "Wolves," or Zeebim; the sheikhs being known themselves as "The " Oreb, and "The Wolf," minent centre of the district belong-

Lord's Forty Days' Fasting and they would not be likely to forget for a long time, and therefore he A few miles to the north of the took the politic course of bringing which they ruled; and Oreb he put Oreb, whilst Zeeb he put to death on a winepress on the hill of Zeeb,the Raven on the Raven's Nest, and the Wolf on the Wolf's Peak.

A still more famous incident of to Zeeb, the former signifying Raven Old Testament history is also illusand the latter Wolf. Here, then, trated and explained by the above in the names of these two peaks, facts (see below). The Wady Kelt, we are at once reminded of the which we have already crossed on our way from the banks of the Jordan to Jericho, and which we recross now as we proceed on our way to the pass leading up to Jerusalem, flows out of one of the wildest and most tremendous ravines

After riding a short two miles due south from the site of ancient Jericho we commence to ascend a steep road, and almost immediately after leaving the plain we see several ruined remains of the Second Jericho, that, namely, of New Testament times-the Jericho of Herod, of Zacchæus, and of blind Bartimeus. It will thus be seen that there are in reality three distinct Jerichos, standing, roughly speaking, at the angles of an equilateral triangle, each side of which is between one and two miles in length-(1) The Jericho of Joshua's day at the entrance to the pass up to Bethel, (2) that of the New Testament commanding the pass to Jerusalem, and (3) the modern Jericho on the plain to the east. The Wâdy Kelt lies on our right hand as we climb Raven," Oreb, and "The Wolf," the road to Jerusalem, and allow Zeeb. The peak, still called "The riding about an hour since comthe road to Jerusalem; and after Raven's Nest," was the most pro- mencing the ascent, we can diverge a few yards to the right of the road, ing to the Ravens; and "The to the summit of a knoll, whence Wolf's Peak" was the centre of we obtain a magnificent view of the that belonging to the Wolves. awful ravine. On both sides of the Gideon wished to teach these ravine there are almost precipitous Bedouin Midianites a lesson which cliffs, several hundreds of feet in

other than "the Brook Cherith," refugees, and no one would have the Bedouin Arabs of the district. visible to the naked eye. Nothing ever escapes their notice, and they would soon have found and repose at the modern khan, we out the presence of the stranger. continue on our way, having before Finding, on inquiry, that Elijah us as a landmark or beacon to encourwas an outlaw hiding from the age us onwards the Russian tower King, they, being themselves natural of the Mount of Olives, standing outlaws and enemies of the Israelites, up conspicuously on the sky-line. would receive him with open arms; Bedouin hospitality, they would take care that he was duly supplied necessary to bring him fresh supplies every morning and every even- on the journeys between Jericho ing. Now these Bedouin Arabs and Jerusalem. were of that tribe already mentioned as inhabiting this district road; and after another steep climb and neighbourhood, namely, the we at length reach Orebim, or Ravens. So we read, "he went and dwelt by the brook Cherith, and 'the Ravens' brought him bread and flesh in the morning, and bread and flesh in the evening (1 Kings xvii. 5, 6). It may be noticed, in passing, that the words Oreb and Arab are from cognate roots; and the passage would be strictly accurately translated if it were to read, "the Arabs brought him bread and flesh," etc. This is the true explanation of the story of Elijah and the Ravens.

Continuing our long and tedious ascent towards Jerusalem, we arrive inn, commonly known as the "Inn the right, to visit the traditional

height, and on the farther side, of the Good Samaritan," because immediately facing us, is a Greek our Lord doubtless had this khan, monastery, literally clinging to the or one that stood upon the spot, in face of the cliff, and reminding us His mind when He spoke the par-forcibly of the convent of Mar Saba able of the Good Samaritan (St. (see p. 57). This is known as the Luke x. 34, 35). The actual inn "Monastery of Elias," or Elijah; then in existence was probably that and the Wâdy Kelt itself is none of which we see the ruins a little way above the present khan; and, where Elijah hid from Ahab. The if we climb up to this, we obtain a. ravine is an ideal hiding-place for very splendid and extensive view. On a clear day the snowclad sumdiscovered the prophet there except mit of Hermon itself is distinctly

After resting for our midday meal

By and by we come to a wayside and, with the genuine instinct of spring with a well-built arch over it, and an octroi, or customs-house, beside it. This is called Ain-Shems, with food during the whole time of or the Sunny Spring, and is identical his sojourn there. Moreover, owing with En-Shemesh, one of the bounto the intense heat in this deep and dary marks between Judah and Benlow ravine, the food would not jamin (Josh. xv. 7). It is sometimes remain good longer than a few called "The Apostles' Spring," as hours, and it would be therefore our Lord and His apostles must have halted here more than once

We now zigzag up a good carriage

## BETHANY.

The squalid village nestles at the eastern base of the Mount of Olives; and, though visitors are, of course, shown the traditional house of Martha and Mary, as well as the so-called "House of Simon the Leper," there is in reality nothing authentic to detain us in the midst of the dirty and importunate beggars who inhabit this place, which still lives up to the reputation which gave it its original name, the "House of Poverty." It is, however, worth while to diverge for a few minutes in due course at a wayside khan or from our road, up a stony path to

"Tomb of Lazarus." Though it is olive-groves, and orchards, - and impossible to say whether this be the after a time we emerge on to the genuine tomb or no, it was probably bare and rocky expanses of the one of much the same character and pasture plains. A little less than appearance, and therefore an in- three miles south of Bethlehem we spection of it will help to realise see on our left a series of massive

our left we see another village, called Abu Dis, where the Bedouin escort who has accompanied us from Jerusalem lives; and here we shall probably part company with him. the sides of Olivet we turn a sharp corner, and Jerusalem bursts upon our view, startling in its unexpected suddenness, and even now, fallen though the city be from its former high estate, an object of such beauty and interest as to cause the traveller involuntarily to rein up his horse and gaze in silent solemnity and delight upon the entrancing scene. Here, then, beyond any doubt, our the uppermost pool past Rachel's Lord paused in the midst of His triumphal ride from Bethany to Jerusalem; "and when He was come near. He beheld the city and wept over it" (St. Luke xix. 41).

A few minutes more bring us to the wall of the Garden of Gethsemane, and shortly afterwards we reach our destination in the Holy Jerusalem near the Dung Gate (see

City itself.

## SECTION 11.

JERUSALEM TO HEBRON.

Carriage Drive-5 hours each way.

A very pleasant day's excursion from Jerusalem is that to Solomon's Pools and Hebron. It will be necessary to start in very good time in the morning, in order to return to called Ain Salih. The pools in-Jerusalem the same day; and the trip must be made in carriages, as it highest being 381 ft., the second would be impracticable to do the return journey on horseback in a day.

Tomb (see p. 53) on the same route than the upper. Thus the highest which we traversed on our way to pool varies from 228 ft. to 237 ft., Bethlehem. Leaving the latter road the second from 159 ft. to 249 ft., to our left, we drive along a pleasant and the third from 147 ft. to 207 tract of country, full of vineyards, ft. in breadth. The depths vary

the scene of our Lord's great miracle. masonry reservoirs, with a Crusad-A short distance from Bethany to ing castle by their side. These are known as

# SOLOMON'S POOLS.

It is said that these magnificent After winding round a deep bay in works date from the time of Solomon himself, who caused them to be constructed in order that a constant supply of water might be provided for the use of Jerusalem, and particularly for the sacrificial requirements of the Temple (see p. 32). Two aqueducts or conduits conveyed the water from these pools to Jerusalem.

The High-Level Aqueduct led from Tomb to the city; and the Low-Level Aqueduct ran out of the lowest of the three pools, winding along the hillsides to the east of Bethlehem; the two aqueducts united at the Valley of Hinnom, and ran along the southern slopes of Mount Zion, passing under the walls of p. 21), and so to the reservoirs in the Temple Area. The Low-Level Aqueduct is still perfect and in use as far as Bethlehem, the inhabitants of which town have diverted the water for their own supply. There are several copious springs in the hillsides which feed these pools, the principal of which is enclosed in a vaulted chamber a little to the west of the castle. This is crease in size as they descend, the 423 ft., and the lowest 582 ft. in length. The breadths vary, the We proceed as far as Rachel's lower end of each pool being broader

from 25 ft. to 50 ft. They are Hebron, and in a field to our left partly excavated out of the solid rock and are partly constructed of massive masonry. Some authorities are doubtful as to their age, but there seems to be considerable likelihood that they may really date from Solomon's time.

A short distance down the valley from the pools there is a village, now called Urtas, a corruption of the Latin hortus, a garden, which is beautifully situated in a fruitful spot, and which has been identified by some authorities with the Emmaus of the New Testament (St. Luke xxiv. 13). We incline to this

identification.

We continue our journey along the road to Hebron, and there is attention for several miles, till we of reach a café near a bridge, where a halt is generally made to allow the horses to rest. The travellers may take the opportunity of walking on to the village at the top of the gently sloping hill in front, where some interesting old rock-cut tombs may be seen. The village is called Beit Ummar, and has been identified with *Maarath*, a town of Judah (Josh. xv. 59).

Re-entering the carriages, we drive on some distance before we reach a wayside well, called Ain ed-Dirweh, with some old buildings adjacent. This has been erroneously identified with the place where Philip baptized the Ethiopian eunuch. A little farther on an interesting old ruined tower is seen on our right. The place is now called Beit Zur, and it was divided into four quarters, corresponds with Beth-zur (Josh. inhabited respectively by different xv. 58), which was once a town of races of people. (See Josh. xiv. 15, considerable importance. A pro- the A.V. translation of which is minent Moslem building has been entirely wrong, since it makes Arba visible in front of us for many miles, the name of a man. The Septuagint and we now pass close to it. It is more correctly translates the passcalled Neby Yanus, and is said by age, "the metropolis of the Anathe Moslems to be the grave of kim." Thus the true rendering of Jonah. This, however, is certainly the verse should be: "The former erroneous. The large village, Hul- name of Hebron was Kirjath-Arba, hul, beside it marks the site of the and it was the metropolis of the ancient Halhul (Josh, xv. 58). We Anakim.") Similarly, Hebron is are

are the remains of some old building which must have been of great importance, as the stones of which it is constructed are of massive size. The style of construction shows that the work is of extremely ancient date. The place is called Rameh, or Ramel el-Khalil, and may possibly mark the site of Mamre, el-Khalil being the Arabic name of the patriarch Abraham (see Gen. xiii. 18).

The road now rapidly descends the hill, and the whole character of the landscape becomes more fruitful and attractive. We experience the agreeable change after several hours' drive over a bleak and barren tract of land; and before long we find ourselves amidst the green olivelittle of interest to attract our groves and the abundant vineyards

#### HEBRON.

We are here on the site of one of the oldest cities in the world, the foundation of which is lost in the hoary mists of antiquity. But from the remains of cyclopean walls and other indications it would seem that the original city was situated principally on the other side of the valley from the modern Hebron, amongst the olive-groves to the N.-W. of the Hospital, or Quarantine. The name by which Hebron was known at the time of its capture by the Israelites under Joshua was Kirjath - Arba, which means the "Fourfold City," or probably the City of Four Divisions. Probably, like Jerusalem at the present day, now rapidly approaching still divided into four quarters, two

on the east side are named from the Isaac and Rebekah, Jacob and Leah. two great mosques,—on the S.-E. The mosque itself was originally a being the "Quarter of the Haram," Christian church, founded by Jusand on the N.-E. the "Quarter of tinian in the 6th century, and the Sheikh." The Haram is the completed by the Crusaders. mosque over the Cave of Machpelah; has, however, been considerably and the Sheikh is the mosque of altered by the Moslems. The in-Sheikh Ali Baka, a Moslem of great terior consists of a nave and two renown for sanctity, who lived in side aisles, the pillars and capitals the 13th century A.D. The minaret of which are partly of Byzantine of this mosque is very beautiful. and partly of Crusading work. On the west side of the valley the There are openings in the floor of S.-W. quarter is called "El-Mush- the mosque corresponding to arekeh," and the N.-W., "Bab ez- entrances into the sepulchral cave Zâwivéh." however, are not so clearly recognised monuments, said to stand over the now as they were some years ago, spots where the tombs of the six owing to the spread of the town in male and female patriarchs are other directions and the increase of located in the cave. the population.

called Birket es-Sultan, or "The which is ruined. Sultan's Reservoir." There is There is litt another and rather smaller pool Hebron, with the exception of the not far off, called Birket el-Kasancient Glassoorks, which are still sassin, or, "Reservoir of the Glassin will open operation here, and works." We now proceed to enter the bazaars and narrow winding Hebron is one of the four sacred lanes of the town, not without many angry looks, muttered curses, and find ourselves in front of the great

#### HARAM, OF MOSQUE OF MACHPELAH.

Travellers are not admitted within the precincts of this mosque, and but few European visitors have ever cherished Moslem sanctuary. This senses. is one of the "Sacred Sites" of

on each side of the valley. Those burial-place of Abraham and Sarah. These four quarters, below; and there are also six

The exterior walls of the Haram Proceeding along the road into are massive, constructed of handthe valley, and passing the Moslem some drafted stones, of considerable cemetery on our right, we come to size and well fitted together. These a large square stone reservoir, each the visitors will be able to inspect side being about 130 ft. in length. for himself, and he can also see the This is the Pool of Hebron, where steps on the N. and S. leading up Rechab and Baanah, the murderers to the enclosure of the Haram. of Ishbosheth, were hanged by David Close to the sacred precincts is the (2 Sam. iv. 12). The pool is now Castle of Hebron, some portion of

There is little else to see in

Jewish cities of the Holy Land,-Jerusalem, Tiberias, and Safed being sometimes even open insults on the the other three; and, if the travelpart of the bigoted and fanatical ler pleases, he may return to the Moslem natives; and presently we carriage road through the Jewish quarter of the city. It is, however, extremely filthy and squalid, and we do not recommend the experiment. The curious interest attaching to the quarter will scarcely compensate for the unpleasant odours and disbeen privileged to enter this most agreeable sights presented to one's

Returning to the northern end of Palestine about the genuineness of the valley, we branch off from the which there can be little or no main road to the left, just after doubt. It is almost certain that passing a pleasant olive-grove; and, the mosque stands over the original proceeding along a stony path in Cave of Machpelah, which was the the midst of fertile vineyards, we

make our way along the Valley of third night, in a native house at Eshcol, famous still, as in olden Jenin; and the fourth, at the times, for its grapes (see Numb. xiii. German hotel, the Franciscan con-23, 24), until we come to a handsome vent, or a clean Syrian hotel stone building known as the Russian (Zeitûn) at Nazareth. In this Hospice, built for the accommoda- case all the requirements would be tion of pilgrims who come to visit a native dragoman and one mulethe venerable old tree in the garden teer, with two horses (for self and called

## ABRAHAM'S OAK,

It is said that this is the last remnant of the famous Grove of Oaks at Mamre, beneath whose shelter the Patriarch Abraham road, through the olive-groves and erected his tent. It is, of course, absurd to suppose, as some do, that this identical oak was in existence in the patriarch's time, for that would make it 4000 years old; but it seems unquestionable that there was a grove of oaks on this spot in olden times, and it is quite possible that this magnificent old tree may be a lineal descendant of the oaks of Abraham's day.

If time permits, the traveller should ascend the tower of the Russian hospice, as a very extensive and interesting view is to be obtained from the summit. Having done this, there is nothing further to detain him in Hebron, and he may return forthwith to Jerusalem.

#### SECTION 12.

# JERUSALEM TO NAZARETH.

journey from Jerusalem to Nazareth there are ladies in the party the Geba. In that case it is not easy attempt should hardly be made, to identify Tell el-Ful with any for it involves considerable hard-biblical site, unless, indeed, Nob

of the hospice, which is traditionally dragoman), and a mule for the called baggage. Of course, the expense of a trip made thus would be small compared with a camping

We leave Jerusalem by the north past the Tombs of the Kings (see p. 52) to the summit of Mount Scopus, where we pause for a short time to take our farewell view of the Holy City. A somewhat difficult ride over a very stony path brings us past *Shafat*, identified with the ancient *Nob* (1 Sam. xxi. 1), and Tell el - Ful, possibly the site of Gibeah of Benjamin, the scene of the dramatic story of the Levite of Bethlehem, which nearly led to the extermination of the tribe of Benjamin (see Judg. xix., xx.). There is, however, some confusion in the scriptural narrative between Gibeah of Benjamin, Gibeah of Saul (1 Sam. x. 26, xi. 4, xv. 34), and Geba (1 Sam. xiii. 3); and we are inclined to think that all these names refer to the same place. If so, then the account of Jonathan's attack on the Philistines' garrison at Michmash (1 Sam. xiv. 1-15) seems clearly to identify the Male travellers may make the modern Jeba, close to Mukhmas (Michmash), as the site of Gibeah without the aid of tents, but if of Benjamin, Gibeah of Saul, and ships and inconveniences, so far as was here instead of at Shafat. ladies are concerned. The journey This would fit in with Nehemiah's would occupy 4 days. The first list of Benjamite towns resettled at night accommodation could be the return from the Captivity (Neh. obtained at the Protestant station xi. 32), where we have in order at Ramallah, or at the convent at "Anathoth, Nob, and Ananiah." Jifna; the second night, at the Anathoth is certainly Anata, and Latin convent or the C. M. S. Ananiah is Beit Hanina. Tell elpastor's house at Nablous; the Ful lies just half-way between

being about 2 miles east, and the here the direct road to latter (which we see at some distance on our left soon after passing Tell el-Fûl) about the same distance west. quite possible that the conical Ramallah signifies in Arabic "hill hill which forms so striking a of God," a term applied, in 1 Sam. feature in the northern vicinity x. 5, to a place in this immediate

The next interesting site which spot. we reach is Râm, or er-Râm, un-Benjamin, mentioned in the story place of strategical importance after road northwards there.] the disruption of the kingdom, since it stood close to the border-land after reach Birch, the ancient between Judah and Israel. Baasha seized it, though it really belonged to the kingdom of Judah, and he that it would effectually bar the way northwards from Jerusalem. But Asa, by a stratagem, thwarted his endeavours, and dismantled the fortifications. in the undisputed possession of the kingdom of Judah (1 Kings xv. 16-22).

This Ramah must not be confounded with the Ramah, or Ramathaim, of Mount Ephraim, the birthplace of Samuel. The "two-headed hill."

west. We also catch here another the district of Samaria. glimpse of Jerusalem in the distance.

A short distance beyond Ramah we pass an old ruined site, called tion of Ataroth-Adar, one of the to the left, and if the traveller border towns between Benjamin purposes spending the night there,

Anata and Beit Hanina, the former and Ephraim (Josh. xvi. 5); and

#### RAMALLAH

It is therefore branches off to the left. The word of Jerusalem is really the site of neighbourhood which was held ancient Nob, where David ate the shewbread. and therefore probably the very

[If the traveller spends the night doubtedly the site of Ramah of at Ramallah, he may ride over to Bîreh (see below) next morning in of the Levite (see above), and a less than \frac{1}{2} hr., and rejoin the main

We keep straight on, and soon

## BEEROTH,

endeavoured to fortify it so strongly notorious as the home of the two murderers of Ishbosheth, who were hanged by David at the Pool of Hebron (see p. 65).

The modern, as well as the re-occupying the ancient, name of this village deplace. Henceforth Ramah remained notes the presence of wells, and the place is abundantly supplied with water. It is situated on a lofty and prominent eminence, and from this spot we obtain an absolutely final glimpse of the Holy City in the far distance.

An old tradition says that it was exact position of the latter is un- at Beeroth that the parents of Jesus certain, but it was probably the first discovered that their child was same as the Arimathæa of the New not among the company of pilgrims Testament (St. Matt. xxvii. 57), the returning homewards from the latter being merely the Greek form Paschal feast (Luke, ii. 44, 45). It of Ramathaim, which signifies a is more probable, however, that, like most of the Jews of those A very fine view is to be obtained days, they journeyed from Jerufrom the summit of the hill on salem to Galilee by way of the which er-Râm stands, Gibeon Jordan Valley, in order to escape (el-Jîb) being clearly visible to the the necessity of passing through

# JIFNA,

Here the road to

Atara, probably marking the posi- the ancient Gophna, branches off

14 hours' ride will bring him to his of the line where the boundary was destination.

We, however, still keep to the right; and, after travelling a very rocky and unpleasant path, we come in sight of

## BETHEL.

now called Beitin.

Miserably wretched, forlorn, and desolate as are the surroundings of this place, the sacred and historic association connected with it will always invest it with interest to all travellers in the Holy Land. Memories of Jacob and his midnight vision, of Jeroboam and his altars, of the disobedient prophet and the lying old seer, will crowd upon the mind as the traveller lingers around the squalid village and its dreary vicinity.

Stationed, like a sentinel, on the ridge of the great backbone of Palestine, where two of the main approaches from the valleys east and west unite, Bethel may be said to have occupied the summit of one of the principal passes over the central range from the Mediterranean on the one side to the Jordan on the other. From the maritime plain on the west comes the great highway into the interior, by way of the valley of Aijalon, and the Bethhoron; whilst from the Jordan Valley ascends the historic mountain pass trodden by Joshua and the Israelites on their first invasion of the country, when, having destroyed the city of Jericho, which commanded the entrance to the gorge, they came marching up to the conquest of Ai. These two passes, uniting close to Bethel, would, from the earliest days of the occupation of the country, have been recognised as natural boundaries between the them respectively; and, consequently, we find that they marked off the limits of the tribe of is strongly advisable to dismount Ephraim on the north and of Benja-here, and to accomplish the rocky min on the south. The only part descent on foot.

not distinctly defined by nature was the actual ridge between the summit of the Bethhoron gorge on the west and the Ai gorge on the east; that tract of land, in other words, over which we have just been riding from Ramah to Bethel. Hence we find that this was constantly a debatable ground; and Bethel itself is sometimes spoken of in the Bible as belonging to Benjamin, sometimes to Ephraim (comp. Judg. i. 22; Josh. xviii. 13, 22). At the disruption of the kingdom, Bethel became definitely attached to Ephraim, and was the southern border-town of the kingdom of Israel. After the Captivity it once more reverted to Benjamin, the boundaries between Judea and Samaria having been gradually moved farther northwards. (For an interesting study on this boundary question, see Dr. George Adam Smith's Historical Geography of the Holy Land, chap. xii.)

[N.B. — There is another road from Jerusalem to Bethel, to the east of that by which we have come. It passes through Anathoth (Anâta), Geba (Jeba), Michmash (Mukhmas), and Ai (et-Tell?), and is full of sacred interests. The pathway, however, is extremely stony, steep, and difficult, and this route is consequently seldom traversed by tourists.]

# Bethel to Jacob's Well, 61 hrs.

On leaving Bethel our way northwards becomes even more execrably bad than before, and we are obliged to proceed slowly and with great caution. We pass the picturesquely situated village of Ain Yebrûd on our left, and soon afterwards we reach the climax of districts to the north and south of difficulty and danger in the villainous descent to the "Robber's Valley" (Wady el-Haramiyeh). It is now quite safe, though, as its at Jacob's Well. name implies, it was at one time peasants.

attractive and fruitful district. We mon itself. see Sinjil (an Arabic corruption of some camping parties halt for the hour and a half's ride we reach night. To the right a path diverges from the direct route through a pleasant glade to Turmus Aya (where is also a good camping of ruined old mosques or mona-

to the N.-W. of the plain of Shiloh, weary hour of noon," can now be

The valley itself is pleasant and we shortly rejoin the main road to picturesque, though very lonely and Shechem, close to a picturesquely wild. Olive-trees cling in terraced situated village, facing us on the rows to the steep and bare hill- farther hillside, now called Labban, sides, and a stony torrent-bed runs and identified with the ancient through the bottom of the valley. Lebonah (Judg. xxi. 19). A large This we cross and recross; and, and substantially built khan stands after having joined another road in the valley a short distance from from the west, we reach the the village; and here, says an early "Robber's Spring" (Ain el-Hara- Christian tradition, Christ passed miyeh). It is a deliciously romantic the night before his memorable inand inviting spot to rest in, and terview with the woman of Samaria

A smooth road over a level plain exposed to the attacks of predatory now invites the traveller to a pleasant canter, and shortly afterwards On emerging from the valley we a long steep hill has to be ascended, find ourselves in the very heart of from the summit of which a very the well-wooded and fertile ancient striking and glorious view is obtribe of Ephraim, and the whole tained, northward over the plains character of the country and of Shechem and the mountain disscenery changes. From this point trict of Samaria, to the heights of forward we may almost say that Galilee in the distance; the whole every mile of our journey north- landscape being crowned by the wards brings us into a more snowclad summits of Mount Her-

Descending into the plain by a St. Gilles, or St. Giles, a Crusading steep zigzag path, we pass a large knight) perched conspicuously on village on the hillside to our left, a terraced hill to our left, where called Hawarah, and after another

#### JACOB'S WELL.

There is a wall around the enground); and thence in a few closure in which the well is situated; minutes we reach the valley or but by ringing the bell at the doorplain of Shiloh (Seilan). A couple way an attendant will be summoned, who will conduct the travellers to steries, some venerable trees, and the sacred spot. Here we are at a terraced hill at the farther end of one of the "holy sites" of Palestine, the valley are all now left to mark about which there can be little or the sacred spot where for nearly no doubt; for the clear account of 400 years the Tabernacle and Ark the Bible narrative fixes the identity of Israel rested, and which during with sufficient minuteness (St. John all that time was the central shrine iv. 5, 6). The enclosure belongs to of the religious devotion and senti- the Greeks, and, thanks to the inment of Israel. Here Eli died, defatigable energy and perseverance and possibly his grave may have of one of the Greek fathers at been one of the numerous rock-cut Nablous, the vault over the well sepulchres which abound in the has been carefully cleared of the bases of the hills surrounding the rubbish which formerly encumbered it, and the mouth of the well, with Continuing our journey along the the original stone sill around it, course of a small stream, or wady, on which Christ Himself sat "the

closely examined and inspected. that Jesus continued His journey to Of course, in His days the mouth Galilee after His memorable conof the well was above the surface versation with the woman of Samaria of the ground; but, in the course at Jacob's Well. of centuries, the land has risen several feet, chiefly owing to the tance a picturesque village nestling annual deposits of soil brought among the hills. This is now called down by the winter torrents from Salim, and is identical with the Ebal and Gerizim, but also to Shalem where Jacobsettled previous the débris of the church which to removing to the plot of ground was built over the well in the 4th which he bought of Hamor, and on century A.D. The floor of this which he sunk his well (Gen. xxxiii. church has been carefully laid bare 18). It is also identical with the by the Greek priest above men-salim of the New Testament, near tioned, and is a very interesting to which St. John was baptizing, object of antiquity. A few hundred its name being exactly the same yards to the north of the well, and then as now (St. John iii. 23; see p. at the base of Mount Ebal, is visible 16). About 6 miles after leaving the small village of Iskar, the site Jacob's Well we come to a lovely of the Sychar to which the woman oasis in the midst of the rocky of Samaria belonged. Still nearer desolation over which we have to the well is the white-domed travelled, formed by the head waters sepulchre, lately restored, which of an abundant stream which flows marks the undoubted site of Joseph's in a S.-E. direction down a fertile Tomb (Josh. xxiv. 32).

enter the beautiful and fertile Vale of Shechem, between the parallel ranges of Mounts Ebal and Gerizim.

Note.—If instead of doing this we continued our journey northwards, past Sychar (see above), and skirted the eastern base of Mount Ebal, we should find ourselves on one of the most ancient caravan roads of Palestine; in fact, on the original highway between Jerusalem and Damascus. It was along this road that Abraham entered the land of Canaan when he first arrived from Chaldea. It was along the same road that Jacob passed, on his journey to his Uncle Laban, when he was fleeing for his life from the Herod Antipas. just vengeance of his brother Esau. Tarsus, "breathing out threatenings and slaughter against the disprobability along this same road Tirzah, where Baasha fixed his royal

On the right is seen in the disvalley, and finally empties itself into We now turn to the west and the Jordan. This valley is called ter the beautiful and fertile Vale Wady Farah, and is one of the principal lines of communication between the highlands of Samaria and the deep valley to the east. On the north side of Wady Farah stands an old ruined site called Ainan, and undoubtedly marking the site of Ænon, mentioned by St. John with Salim as identifying the locality of the Baptist's ministrations—" John also was baptizing in Ænon near to Salim, because there was much water there" (St. John iii. 23). Here, then, we have one of the few absolute certainties of sacred spots in Palestine; and it was undoubtedly at these head waters of the Wady Farah that the Baptist was exercising his functions when he was taken prisoner by

A few miles farther on we come Along this road hastened Saul of to Tubas, the site of the ancient Thebez, where Abimelech was killed by a piece of millstone hurled down ciples" of Damascus (Acts ix. 1), upon his head by a woman in the and all unconscious that he was on town which he was besieging (Judg. the way to his own conversion. And, ix. 53). Next to Tubas we come to most interesting of all, it was in all Teiazir, the site of the ancient very long, difficult, and fatiguing on either side. pass, through the Wady Khashneh, after a couple of hour's ride, Beisan, ites, and Scythopolis of the Greeks, is reached (see p. 60).

This route is in many respects extremely interesting, but it is seldom traversed by European tourists, as they prefer to travel northwards by the beaten track through Shechem, Samaria, and Jenin, to

Nazareth. 1

notice the remarkable contrast presented by the two mountain heights to the north, is barren and desolate, with a glorious mass of foliage. Gerizim, so highly favoured by vering pedestrian will fully repay nature, were enjoying the blessing his trouble.

of God, whilst Ebal, so sterile, were lying under His curse. Hence known as the Mount of Blessing, and Ebal as the Mount of Cursing. It was therefore only in accordance ascent on account of its superior with the traditional sentiment with historical interest. regard to the two that at the time lower slopes are so luxuriant and of the dramatic recitation of the fertile, its upper plateaux and Law, after the conquest of the ranges are as bare as Ebal. Of country, Joshua should station half course, the physical cause of the the tribes on Gerizim and half on difference between the fertile and Ebal, with instructions that those sterile tracts is simply the presence on the former should shout "Amen" or absence of water. to the blessings, and those on the scarcely a single spring on Ebal, latter to the curses. where this occurred is clearly indialong the base and lower slopes of cated by the natural conformations Gerizin there are no fewer than of the respective mountains and of eighty abundant springs of pure, the valley between.

residence after his removal from eastern extremity of the modern Shechem (1 Kings xv. 33). Almost city of Nablous we come to a comimmediately after passing through paratively narrow part of the valley, this village the road descends by a where the mountains project into it Here we notice that both on Ebal and on Gerizim to the valley of the Jordan; and, there is a natural amphitheatre in the hillsides, walled in as it were the ancient Bethshan of the Israel- with precipitous cliffs, which act like natural sounding-boards. Consequently, as experiments have proved, a man speaking loudly, and in a clear voice, in the middle of the valley can be distinctly heard by any one stationed at any part of those amphitheatres; and here, then, undoubtedly was the place where Joshua gathered the tribes together (Josh. viii. 32-35).

Mount Ebal rises rather more As we proceed along the vale we than 3000 ft. above the level of the sea, and about 1200 ft. above the valley of Shechem. The view from and slopes on either side of us. Ebal, its summit is extensive and magnificent, especially towards the north, with scarcely any sign of vegetation where the first glimpses of the great about it; whilst the lower slopes plain of Esdraelon, of Carmel, and of Gerizim, to the south, are clothed of the mountains of Galilee, are to be obtained by the traveller apfruit, and flowers. To the devout and proaching from the south. The symbol-loving mind of the Oriental ascent is tedious and fatiguing, but of old it would seem as though the reward obtained by the perse-

Mount Gerizim, though not quite from time immemorial Gerizim was so high nor so favourable for a prospect as Ebal, is the one generally selected by travellers for an Though its There is The scene whereas in less than two miles fresh water. The chief and highest Shortly before we reach the of all is called Ras el-Ain, or the

"Fountain-Head," which we pass on our way up the mountain side dwindled down to a small sect of from the western portion of the about 150 souls, live in the city of

of Samaria (St. John iv. 20), are Samaritan Manuscript Rolls, still remaining on the plateau at containing the Pentateuch and the top of Gerizim; and the scene the Book of Joshua; but, unless of the Annual Samaritan Passover, the visitor is able to detect the

artificially levelled, after the plan of Samaritan High Priest. The Samthe Temple Area on Mount Moriah aritans are undoubtedly lineal at Jerusalem—of which, indeed, it descendants of the ancient Ephraim—was the rival. There is a mass of ites, and, notwithstanding the bare rock, with a cave beneath, just opinion of some authorities, they as in the case of the site of the are probably full-blooded Israelites. Jewish altar of burnt-offering; and They are now very poverty-stricken, there is, moreover, the traditional and are importunate beggars, their spot regarded by the Samaritans High Priest being the worst offender as the scene of the sacrifice of Isaac in this respect. by Abraham - Gerizim being, according to their creed, the mountain "afar off" of Gen. xxii. 4. It is evident, however, that this tradition or Nablous, as it is now universally must be erroneous, since Abraham called, is one of the oldest and his son could not possibly have cities in Palestine, or indeed of travelled so far from Beersheba by the whole world. It is the first "the third day" after their de- city in the Holy Land mentioned parture.

The greater part of the mass of splendid ruins at the summit do not belong to the Samaritan Temple. by Justinian in the 6th century A.D. Twelve enormous stones near the foundations of the castle are declared by the Samaritans to be the identical stones taken out of the bed of the Jordan during the passage of the Israelites under Joshua, have been a work of prodigious mountain side; but, at the same time of the Judges occurred in the Gerizim was the central mountain of xxxiii. 18-20, xxxiv.; Josh. viii. Ephraim, and that Shechem was the 30-35, xxiv. 1-28; Judg. ix. 1-49; metropolis of the country, according 1 Kings xii. 1-18; St. John iv. to the arrangement of Joshua.

The Samaritans, who have now Nablous, and their synagogue The ruins of the old Samaritan should certainly be visited. Temple, referred to by the woman are contained the world-famed on a slightly lower level, is full of imposture, he is generally shown the deepest interest and attraction. a fictitious and modern copy of the The plateau at the summit of original, which is most scrupulously Mount Gerizim has evidently been guarded behind curtains by the

## SHECHEM.

in the Bible, its name occurring as early as Gen. xii. 6, under the form "Sichem." The modern name Nablous is a corruption of the but to a church and castle erected Greek Neapolis, or "New City," which was given to it in the 2nd century of the Christian era, when it was rebuilt after having been almost completely destroyed by Vespasian during the war between the Romans and the Jews. During the centuries between the conquest who is said to have caused them to of Canaan under Joshua and the be brought hither! Truly, it would election of Saul as the first King, Shechem continued the capital of labour to carry them so far, and to Palestine, and many of the most hoist them up the steep and lofty stirring historical episodes of the time, there is this to be said, that city or its suburbs. For events Joshua was an Ephraimite, that connected with Shechem, see Gen. 1-42.

left, and noticing the graceful aquevalley, we turn off to the right, about three miles from Nablous, and climb a long, steep hill, at the summit of which we see before us the admirably situated hill on which once stood the royal city

## SAMARIA.

Shechem to Samaria, 11 hrs.

Viewing the position from this spot we can at once see what an ideal situation it was for the capital of Omri's kingdom. Shechem, though beautifully sequestered in its smiling vale between the Mounts of Blessing and Cursing, occupied too weak a position, strategically speaking, for the capital of a kingdom. It was completely dominated by the mountain heights on either side, and was particularly inade-quate to withstand a siege. There-fore, in those days of frequent conflict and internecine strife, the Jeroboam and his son Nadab. the Wâdy esh-Sha'yir, or "Valley Having assassinated the latter, of Barley," from its exceeding wealth Baasha became king, and almost of production of that particular immediately afterwards he transcereal) near its eastern head or ferred the capital to Tirzah (1 Kings extremity. On the north, east, and Shechem (Nablous) and Bethshan ated by higher peaks and ridges, (Beisan). place is Teiazir (see p. 70). It has which it rises gradually slopes ing the deep valley of the Jordan; the Mediterranean shore, only a but it is somewhat inaccessible and low belt of hills intervening between out of the way, and consequently the two plains.

From Nablous we proceed in a inconvenient in many respects for westerly direction down the Vale a capital. Tirzah, therefore, had of Shechem, amidst luxuriant and little longer lease than Shechem as beautiful olive-groves; and, after a royal city; for, about 30 years passing several villages, pictur- after its establishment by Baasha, esquely perched on prominent Omri purchased the hill upon which heights up the hillsides to our we are now gazing from a man called Shemer, after whom he called ducts which feed the mills in the his new royal capital Samaria valley, we turn off to the right, (1 Kings xvi. 24). This was found to be a perfect site; and hence-forth, throughout all the period of the Israelite kingdom, Samaria remained its capital.

We descend a long hill by a winding path, and, on reaching the dead level of the valley below, we come upon a fine old aqueduct, with abundant supplies of water. The water from this aqueduct is emptied into a reservoir, and this is undoubtedly the Pool of Samaria where the blood-stained chariot of Ahab was washed after that monarch's violent death (1 Kings xxii. 38). A few yards beyond the pool the path begins to mount the hill on which the royal city once stood; and, shortly after, we find ourselves on the level plateau at the summit of the hill once occupied by Ahab's "ivory palace" (1 Kings xxii. 39), and afterwards by Herod the Great's royal mansion. Standing on this plateau, we realize, even more clearly than before, what a magni-King of Israel would naturally seek ficent site this was for the metropolis for a more convenient site, and one of a kingdom. We realize also how better adapted by nature for his terribly protracted a siege of the metropolis. Accordingly, after the city might be, and how utterly rupture between the tribes, Shec- isolated is the hill from the adjacent hem remained the capital for only highlands. Samaria rises out of a 22 years, i.e. during the reigns of broad and very fertile plain (called xv. 33), which is situated between south the hill of Samaria is domin-The modern name of the but on the west the plain out of a very commanding site, overlook- down to the Plain of Sharon and The ruins of Cæsarea on the coast lie only a Herod would indulge in such Colonnade (see below).

down to the Baths of Callirhoe, near p. 132). to Fort Machærus, to attempt a cure

few miles away to the N.-W., and voluptuous debauches as that in the remains of the old Herodian which Salome, the daughter of carriage road between the two Herodias, played so conspicuous a famous cities can be discerned part. On the other hand, accordpassing out of Samaria by the ing to St. John the Evangelist, the western gate at the end of the place where the Baptist had been splendid relics of the Grand discharging the functions of his office, when he had been taken As we ascend the hill towards prisoner at Herod's orders, was the site of the ancient royal city, only a few miles distant from the first object of interest which we encounter is the old Crusading east. Wâdy Farah (see p. 70) is Church of St. John the Baptist, the about nine miles from Samaria as eastern portion of which has now the crow flies. It would therefore been converted into a Moslem appear highly probable that, on In the precincts of the his capture, he would be taken to sacred edifice the domed Tomb of the nearest royal prison, which St. John the Baptist is to be seen, would be that attached to the and visitors can descend into the palace at Sebaste. For these and tomb itself by a steep flight of stone other reasons we incline to the steps. The question of the place opinion that Samaria was in reality where the Baptist was beheaded the scene of the beheading of the and buried is one of the many Baptist; and, in that case, the questions in connection with the tomb still shown may very well be Holy Land which will probably genuine. It is a question whether never be definitely settled, owing to his head was buried with the body. the conflicting evidence upon the An early local tradition, firmly subject. Josephus, the Jewish his- believed in both by native Christorian, who was nearly contempor- tians and Mahometans at Damascus, aneous with the event, states dis- asserts that his head was taken to tinctly that St. John was beheaded that city and buried there, beneath at Fort Machærus, in the land of the site of the Great Mosque, which Moab, on the eastern side of the was destroyed by fire on Oct. Dead Sea. On the other hand, a 14th, 1893. A handsome monuvery early Christian tradition places ment stood in that mosque over the incident at Samaria; and cer- the supposed burial-place, and tainly, other collateral considera- it was known as the "Shrine of tions seem to point to the latter as St. John the Baptist." It unforbeing the more likely spot. Thus tunately perished in the general Herod the Great, though he did go conflagration of the mosque (see

Leaving the Church of St. John for his disease, would hardly have at Sebastiyeh, which was a very been likely to have held a festive fine specimen of Crusading archicourt there; whereas Samaria, or, as tecture, we next reach the broad he called it, Sebaste, was one of his and spacious level plateau, at the favourite places of residence, and west end of which are numerous he generally held high revel here. pillars, some still in situ and others He had rebuilt it regardless of prostrate on the ground, which expense, and had renamed it, in marked the site of Herod's Palace. honour of his patron the Roman In an orchard beyond these pillars Emperor Augustus,—Sebaste being more columns are to be seen. The the Greek equivalent of Augusta. raised mound at the west of the Hence its modern name of Seb-hill may possibly have been the site astiyeh. Here, of all places, of Ahab's Royal City, where stood the celebrated Ivory Palace erected by that monarch (1 Kings xxii. of which is a small stream, we 39; Amos iii. 15). There are, ascend a long steep hill on the however, no traces of Ahab's city farther side, amid olive-groves and

Leaving the lower plateau at its Burka on our right. right or N.-W. corner, we proceed summit of this mountain pass we to walk round the base of the pause to admire the exceedingly elevated mound, and at its S.-W. fine and extensive views on every angle we come upon the ruined side. The mountains and plains remains of the Casarea Gate of of Galilee now greet our eye; Herod's City, where is to be seen and we also turn to take one the direction of the road to the last look upon the Hill of Samseaport mentioned above (see p. 85). aria and its surroundings, the Turning now eastward we enter the scene of so many stirring events Grand Colonnade (see p. 74), in the history of the kings of which was once bordered by about Israel. 2000 columns in two parallel rows. the loss of their capitals and of northern side; and passing a couple the architraves above. Numerous of wayside springs, around which more or less buried beneath the groups of women and children with soil, and several can be descried on water-pots on their heads, we the slopes to the right, where they emerge upon a broad and fertile have been rolled down from the plain, surrounded by well-wooded and scientific excavation.

we reach the miserably squalid Five Villages") is immediately before modern village of Sebastiyeh, and us to the east. Beyond this lies here, as in many other similar Jeba, the site of the Geba menplaces, we can but mourn over the sad decay and ruin which

# Samaria to Jenîn, 41 hrs.

a path which descends the norththe Greek upright columns, marking probably vii.-xiii.). the site of the Forum of Sebaste, or it may be of some magnificent to the right, we cross the plain temple.

Crossing the valley, in the middle orchards, leaving the village of At the

A prosperous village, called Silet About 160 of these columns remain edh-Dhahr, lies below us on the in their original position, but with left as we descend the hill on the other large columns are to be seen are generally to be seen picturesque colonnade. Indeed, the whole of hills, on the sides and summits of the Hill of Samaria would un- which are dotted about numerous doubtedly well repay a careful villages embowered in olive-groves. Fendekumieh (an Arabic corruption At the head of the Colonnade of the Greek Pente Comia, "the tioned in the Book of Judith as the place where Holofernes pitched has overtaken this once glorious and historic place.

his camp (iii. 10); whilst still farther, but out of sight, on the Merj el-Ghuruk, or "Drowning" Meadow" (so called because during the rainy season it is entirely under water), stands the old castle We leave the site of Samaria by fortress of Sanoor, the stronghold of one of the great Syrian nobles eastern slope of the hill, and on in the early part of the 19th the plain at the bottom we can century, and by some people idenvery clearly discern the outline of tified with Bethulia, the chief Theatre, erected by fortress of Israel in that district, Herod the Great. On a slightly and the scene of the marvellously higher level to the left of the path dramatic incidents in the story we see another plateau with several of Judith and Holofernes (Judith

Leaving Fendekumîeh and Jeba northward, having on our left the

large and conspicuous village of the flourishing villages of Ajjeh (see above), and Kubâtiyeh, and on our left and Anza on our thence down the Wâdy Belameh, right, we reach the northern end the Balamo of Judith (viii. 3), and of the plain, and join another possibly the *Ibleam* mentioned in valley at right angles, almost 2 Kings ix. 27.] immediately opposite to the important village of Arrabeh. Turning eastward we ride along the plain of

#### Dothan.

and soon come in view of the prominent and remarkable hill, still between Samaria and Galilee. called Tell Dothan, where that his- Here, possibly, occurred the Healing toric town once stood. It was of the Ten Lepers (St. Luke xvii. on this plain which we are now 11-19). The passage translated crossing that Joseph's brethren "through the midst of Samaria and were feeding their flocks when he Galilee" would be better rendered came upon them; and here they "the border of Samaria and sold him to a caravan of Bedouin Galilee." The abundant supplies Arabs (Ishmaelites), who were con-veying loads of spices for embalm-must always have made the town ing to Egypt from the fragrant a place of comparative wealth and aromatic forests of Gilead on the prosperity, apart from its strategical east of the Jordan. Here, then, we position, and both its Hebrew and are upon one of the most ancient its Arabic name signify "a garden," high roads of the world, and along or "gardens with springs." Truly this plain or valley still runs one it is a pretty spot, and inviting as

was dwelling when the Syrians here a serai and law courts, and it were sent to capture him, and is the seat of a Turkish Kaimakam. where his servant saw the mystic Apart from its springs and gardens, vision recorded in 2 Kings vi. there is little of interest in the 13-18. There are several ancient town. rock-cut bottle - shaped cisterns around the Tell; and it was pro- is a fine look-out over the bably in one of these, when dry, that Joseph was placed by his

brethren.

We continue our journey along the plain, which is intersected by several water-courses somewhat an hour's ride we reach

#### Jenin.

the ancient Engannin (Josh. xix. 21, xxi. 29).

[The direct road from Nablous to Rameh; and, after passing between Jenin passes through Jeba, Sanoor

Jenîn occupies an important strategical position, guarding the entrance into the hill-country of Samaria from the Plain of Esdraelon, and was one of the border cities of the principal trade - routes a halting-place for travellers. The between the Euphrates Valley and inhabitants are almost entirely Moslems, the population being It was also at Dothan that Elisha between 4000 and 5000. There are

From the camping-ground there

# PLAIN OF ESDRAELON,

the great dividing line of Western Palestine, and the historic Battledifficult to cross after the rainy field of the Country. The mountains season, and after a little more than of Samaria, from which we have just emerged, are behind us: on our right stretches Mount Gilboa; on our left, the low rolling hills of the Belad er-Ruah, or "Breezy Land," separating Esdraelon from the maritime plain of Sharon, extend

northwards as far as the towering we have now concluded our tour heights of Mount Carmel; whilst, immediately in front of us, at the farther end of the plain, rise the noble ranges of Galilee, crowned in the far distance by snowy Hermon, and fronted by the nearer summits of Tabor and Little Hermon.

We have now concluded our tour through Judga and Samaria.

[For the routes from Jenîn to Haifa and to Nazareth, see pages 86-90.]

We have now concluded our tour

END OF PART I.

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# PART II.

# GALILEE AND PHŒNICIA.

# Entrance Port—HAIFA.

# RAILWAY FROM HAIFA TO DAMASCUS.

(In course of construction.)

THE railway which is being constructed from Haifa to Damasstructed from Haifa to Damascus is expected to be completed during the year 1903; and, when the railway is open for traffic. opened, it will effect a great revolution in travelling over a large portion of Syria and Palestine. From Haifa and Acre to the Jordan, the line will probably be ready for use early in 1901, the distance being about 50 miles. The whole length to Damascus will be, roughly speaking, 150 miles.1

There will be two termini on the coast of the Mediterranean, at Haifa and Acre respectively, the branches joining one another near the village of Mejdel. There will, however, be a direct line from Acre to Haifa; and, probably, most of the trains will run along this line, Acre being thus the ultimate terminus.

The accompanying map will explain the direction of the route; and

1 Since the above was written, we have learned that difficulties have arisen between the concessionaires and the Porte, and that the works are at present discontinued. Only about 30 miles of the line from Haifa have been laid.

it will be seen that, amongst other places of interest, Nazareth, Nain, Shunem, Jezreel, Mount Tabor, Endor, Bethshan, the Sea of Galilee, and Gadara will be easily accessible by this important line.

Further details are reserved until

#### SECTION 13.

### HAIFA.

Hotels.-See "Hotel List." Consulates. - British Vice-Consul, Dr. Schmidt. American Vice-Consul, Dr. G. Schumacher.

Post Office. - Austrian Turkish offices. The former adjoins the landing quay; the latter is in the centre of the town.

Bank .- Herr A. Dück & Co., in the Market Square.

Steamers. - Austrian Lloyd and Khedivial; weekly, to Beyrout or Jaffa.

Nestling under the shelter of Mount Carmel, Haifa lies at the southern end of the Bay of Acre, and rejoices in the only natural harbour between Port Said and

Beyrout. Its name signifies "a shore, immediately below the Carhaven," and it is probably the melite Convent (see p. 81).
place referred to in the Song of The modern town of Hai The "breaches," or olive oil. at Haifa. more literally "creeks," would and remained in her creeks."

to have been mentioned at all in the colonists, who have been settled Bible; and probably, like almost here now for over, thirty years, has all the other scaports on the coast, also been most beneficial to the seashe was inhabited principally by port and its vicinity. Altogether, Phœnician traders and fishermen. natural advantages could never and growing future; and we have have been entirely overlooked; and little doubt that in years to come there has doubtless been a settle- it will be one of the most important ment here from time immemorial.

The importance of Haifa has, however, been for the most part connection with an artificial breakovershadowed by that of her more water and harbour will, when comfamous sister port at the other end pleted, revolutionise the place; and, of the lovely bay, Acre or Akka, taken in conjunction with the railthe "Key of Palestine" (see p. 99). road (which itself may probably be There appears to have been a place only the first link in a grand overclose to the site of Haifa known to land line to India and Eastern the Greek traders as Sycaminum; Asia), bids fair to render Haifa a but it is doubtful whether the site seaport of great renown. of this place was on the Bay of Acre or round the point of Carmel, facing the Mediterranean. In the the German Colony, with its quaint former case we probably see re- and picturesque main street, runmains of it in the ruined wall pro- ning directly from the sea to the jecting into the sea to the west of mountain base, its red-roofed gabled the German colony, and in other houses, its fruitful gardens and its relics of antiquity found in frag- fertile and excellently cultivated ments in the neighbourhood; in plain, is calculated to make an imthe latter case, it occupied the site pression upon the mind of the of Tell es-Samak, or "the Fish visitors which would not easily be Mound," which stands by the sea- effaced.

The modern town of Haifa, which Deborah and Barak, for the phrase of late years has considerably intranslated "Seashore" (Judg. v. creased in size and importance, con-17) is literally "Hoaf on sea." sists of nearly 10,000 inhabitants," The port was in the tribe of Asher, about equally divided amongst' at its southern extremity; and if Moslems and Christians, with a fair. the tribe of Asher, on their way to sprinkling of Jews. It has a good the assistance of Naphtali, Zebulun, export trade in corn, principally and Issachar, on the plain of brought from the fertile and ex-Esdraelon, found their way blocked tensive district of Hauran; and by the fortified city of Harosheth there is also a fair commerce in oil of the Gentiles (see p. 86), they and soap, the latter being manuwould naturally pitch their camp factured in the German colony from

Haifa is doubtless destined to refer to the small inlets on the grow rapidly in importance and Bay of Acre; and the full render- prosperity in the future; for the ing of the passage would be "Asher great railway to Damascus is being settled down at Haifa, on the sea, fast hastened on, and on its comd remained in her creeks." pletion a very decided impetus will If this is not the actual force of be given to the traffic and trade of that passage, Haifa does not appear Haifa. The influence of the German Haifa is one of the few Oriental At any rate, a situation of such towns which gives promise of a great cities on the eastern shores of the Levant. The intended works in

There is little or nothing of interest to see in Haifa itself; but



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An excellent carriage road upon but they are scarcely worth the the mountain side, between rich trouble of visiting. The splendid and beautiful vineyards, leads to Lighthouse, however, would well an outlying portion of the colony repay an inspection. on the crest of the mountain heights, commanding a magnificent crags that form the Point of view over the Mediterranean Sea, Carmel, and about 80 ft. above the Bay of Acre, and the mountain ranges of Galilee and Phœnicia, to interesting ancient cave, entirely Lebanon and Hermon in the dis- excavated in the natural rock, and tance. The air here is bracing and squared into the form of a spacious salubrious, and a fine Sanatorium chamber. It is known as the has been erected by the German colonists. Close to this is a very comfortable hotel, kept by Herr Pross.

Between these buildings and the point of Carmel to the west is situated, on a slightly lower level, view and climate, the massive and were known as prophets. celebrated

# CARMELITE CONVENT,

the mother monastery of the and speaks English well. sonally entertained by him. convent is a natural cave, or grotto, comparatively modern tradition, without any real authority, to have been the dwelling - place of some interesting and valuable books Muhrakah (see p. 86). and manuscripts. An ascent should be made to the roof for the sake of in reality with Elijah and Elisha the view from it. On clear days or no, it is clear that this cave has both Jaffa and Tyre can be dis- been used at some time as the tinguished even with the naked abode of some prophet, hermit, or eye. There are several little anchorite who had pupils or chapels and sanctuaries, over so-disciples; for the sleeping-recess called sacred sites, dotted about of the inmate is to be seen in the on the hillside around the convent; wall to the left upon entering,

Near the foot of the limestone the level of the sea, there is a very

#### SCHOOL OF THE PROPHETS.

It is said that here, in ancient times, was one of the sacred colleges or seminaries where youths were instructed and trained in religious and scientific knowledge by the but commanding an equally fine learned recluses and sages, who view and climate the massive and were known as prophets. That such institutions were in vogue in the times of the kings of Israel is certain; and reference to such colleges at Bethel and Jericho occurs in 2 Kings ii. 3, 5. We world-famed Order of Carmelites. know that Elisha lived for a great There is a well-appointed hospice part of his life on Mount Carmel, attached to the convent, where and that he had young men in travellers are entertained in a training under him. It is therecomfortable, though not luxurious, fore quite possible that the local style; and the courteous superior, tradition which assigns this chamber Father Felix, is a British subject as the abode of Elisha may be His correct. At any rate, this place is erudition, urbanity, and hospitable considered as a holy sanctuary by disposition endear him to all who Christians, Jews, Moslems, and have the privilege of being per- Druses alike; and this, in itself, Be- is a strong argument in favour of neath the altar of the Church of the its authenticity. At the same time, we should be disposed, in accordfitted up as a chapel, and said by a ance with Bible narrative (comp. 2 Kings iv. 25), to place Elisha's dwelling at the other end of the mountain range, overlooking the the Prophet Elijah. The Library is plain of Esdraelon, and somewhere well worth a visit, and contains in the neighbourhood of the

In any case, whether connected

with the grooves where the curtains ran to divide it off from the main chamber. Moreover, the benches cut out of the solid rock, on which the pupils sat whilst listening to the teaching of the holy man, are still remaining in their original condition.

Adjoining the rock-cut chamber are several smaller receptacles and hermitages; and a spacious cistern has been hewn in the face of the cliff, with rock-cut runlets or channels to conduct the water into it from the mountain sides after the

heavy rains.

Prophets and the German colony there are several cemeteries belonging to the different races and cemetery are the remains of very interesting rock cut catacombs; and in the German cemetery is devoted wife of the eccentric and versatile mystic, Laurence Oliphant, whose house is to be seen in the Dalieh, a picturesque village inheights, about 14 miles from Haifa, and situated 1350 ft. above the sea, Laurence and Alice Oliphant conducted their remarkable and interesting experiments in social they entertained many friends and covered with myriads of shells, disciples. After the death of his wife, Oliphant's home at Dalieh was shared by the well-known Orientalist, Haskett Smith. A visit to the mountain home of these attached and devoted friends, over the aromatic hills and dales most romantic and exquisite beauty, from Haifa.

which the traveller may take on leaving Haifa :-

(1) To Jaffa, by the seacoast, vid Athleet and Cæsarea.

Nablous.

(3) To Tiberias, vid Nazareth.

(4) To Tiberias direct, via Seffûrîyeh. (5) To Beyrout, via Acre, Tyre,

and Sidon.

We will describe these routes in

# SECTION 14. (1) HAIFA TO JAFFA.

Haifa to Zimmarin, 61 hrs.

This journey may be accom-Between the Schools of the plished either on horseback or in a carriage, but the road is very bad in some places for vehicles; and, unless under circumstances which religions. Adjoining the Jewish render it out of the question, we should certainly recommend riding on horseback. For carriages, the distance may be covered in a couple the grave of Alice Oliphant, the of days, with a halt for the night at Zimmarîn. Those travelling on horseback generally take three days, with halts at Zimmarîn or Cæsarea, German colony. Here and at and Mukhâlid. The accommodation at the last two named places habited by Druses on the mountain is, however, almost impracticable, and tents should be employed.

We cross the level plain to the point of Mount Carmel, past the Schools of the Prophets (see p. 81) and Tell es-Samak (see p. 80), around and domestic economy; and here the base of which the seashore is . mostly common, but some rare and

beautiful.

We now enter the Plain of Sharon at its northern extremity, and for several miles we have a low range of hills between us and the over the aromatic hills and dales sea. Riders may prefer making of Carmel, and amid scenery of the the journey over the broad sand on the margin of the sea; but after a makes a highly delightful excursion few miles the sands become very soft and fatiguing for the horses, and it will then be well to return There are five different routes to the plain. The western slopes of Carmel rise picturesquely to our left on the farther side of the plain, which varies in breadth from d Athleet and Cesarea. a few hundred yards to between 2 (2) To Jerusalen, via Jenîn and and 3 miles. A large village, named Tirch, is seen at the base of Carmel,

about 6 miles after leaving Haifa. lost in oblivion, there are many eviwould be prosperous and wealthy authorities.

us until we reach

#### ATHLEET.

for coasting vessels, but now greatly the history of Palestine. silted up, and of little use as ports small collection of miserably dirty headquarters there. attested by the ruins of Athleet.

probably a corruption of the Greek hands of the Moslems, Athleet was Δθλητής, athletes, "a champion," the very last stronghold to resist and possibly is a survival of a the conqueror's might; for a shatname given to the place by the tered remnant of the Crusading host Greek traders of the earlier centur- still kept the besiegers at bay here, ies of Christianity, to indicate the even after Jaffa, Tyre, and Acre had almost impregnable strength of its fallen. Indeed, they never surposition, as the result both of rendered their fortress, choosing nature and of art. For, though rather to sail away for Cyprus in the ancient history of Athleet is the dead of night, and to leave the

It is surrounded by one of the most dences that an enormously strong extensive and prolific olive-groves fortress must have stood here long in Galilee; and the inhabitants before the time of the Crusades. The Petra Incisa, or way through but for their turbulent and preda- the solid rock, by which alone tory character, which brings them access to the place was obtained into frequent trouble, and involves from the plain; the marvellous them in heavy fines to the Turkish rock-cut fortress dominating the hill to the north of this rock-cut There is little or nothing to detain passage; the wheel-ruts in the until we reach rocky ascent leading up to this fort, clearly showing its importance in the days of the Romans; the about 11 miles from Haifa. The broad most carved out of the massive magnificent cluster of ruins, which rock at the S.-E. angle of the marks the site of the once famous promontory; the huge blocks of Castellum Peregrinorum, Château drafted stones, evidently of ancient des Pélérins, or Pilgrims' Castle, Phœnician work, which abound in as the great fortress of the Knight the walls of the castle itself: these Templars was called in the days of and other relics of the distant past the Crusaders, stands on a quad-bear eloquent and undeniable tesrangular promontory, bounded timony to the importance and north and south by two small strength of this wonderful seaharbours, once excellent roadsteads fortress from the earliest days of

Athleet is not identified with any of shelter. There is, however, a place mentioned in the Bible; and small jetty projecting into the this, probably, for the excellent south harbour from its northern reason that the Israelites never end; and a few Greek ships occa- gained possession of it. We know sionally come to anchor here, either nothing authentic about the place for the purpose of carrying off until the Knight Templars rebuilt stones from the ruins for building the castle in A.D. 1218, in order to purposes elsewhere, or to be loaded protect the pilgrins as they diswith manure from the huge dung- embarked upon the shores of the hills of the adjacent villages. A Holy Land, and established their For many and squalid Arabs have taken up years afterwards Athleet was the their abode among the splendid busy scene of the entrance and ruins, and by their presence merely departure of thousands of pilgrims serve to enhance the contrast be- belonging to every nation in Christween the degradation of the tendom. And when, in the year present and the glory of the past, A.D. 1291, the final disaster overtook the Crusaders, and the country The modern name of the place is fell once more entirely into the

abandoned castle for the Moslems to being identified by the Crusaders enter the next morning. Amongst with Sarepta or Zarephath (see p. the ruins, at the western extremity and on the very threshold of the sea, can still be seen the ruined remains of the magnificent Banqueting Hall, where that devoted band held their last solemn conclave and mass together on that fatal night, ere they sadly descended the steps outside where the boats were waiting to carry them off to the ships to receive them.

Close to this ruined hall is the vaulted Stable where the horses of the Knights were kept, and the rusty iron rings to which they were tethered are still to be seen in the walls. This vaulted chamber is in almost perfect preservation, and the groined ceiling is very fine.

There are some few remains of the Crusading Church built into the yard of one of the modern hovels; and a handsome granite column lies prostrate on the ground hard by. The North-Eastern Tower has still a wall of over 100 ft. high remaining, and there are many other stupendous and massive relics of this once impregnable fortress. time and weather have done much to overthrow and destroy this Christian Military Order; and, moreover, the ruins have been further despoiled from time to time, large portions of them having been removed to Acre to serve as buildprivate erections of that city.

Even thus, fallen and mutilated as this Crusading monument is, Athleet enjoys the possession of by Side," and there are here, ruins second to none throughout Western Palestine in massiveness

and sublimity.

Returning to the plain of Sharon, and proceeding southwards along the carriage road, we pass in and thence, by Bîr Adas and across absurd confusion of topography, terminates at Jaffa.]

105), and the latter with Capernaum (see p. 96). We see numerous rockcut tombs and quarries in the hillsides; and, about 11 hours after leaving Athleet, we come to Tanturah, the ancient Dor (Josh. xvii. 11; Judg. i. 27), once an important fishing and seaport with a strong castle guarding it on the north. It has now dwindled down to a very moored in the harbour and ready small town, scarcely larger than a village, though a few coasting vessels still call occasionally and anchor in its small harbour.

We now cross the plain to the eastern side, and ascend the hill past a village called Fureidis (Paradise), which scarcely justifies its romantic name; and in about another hour we reach

# ZIMMARÎN,

where is a flourishing Jewish agricultural colony, under the patronage and support of Baron Edmund Rothschild, of Paris, who has named it Zichron Yakoob ("Memorial of James"), after his father, the late Baron James Rothschild. Very comfortable But earthquakes and the ravages of quarters can be obtained here for the night, and the courteous administrator takes great pleasure in conmonument of the might of the ducting visitors over his admirably managed and prosperous colony.

[From Zimmarîn the carriage ing material for the public and road keeps to the east side of the plain of Sharon, and passes through Kakim and Kulansaweh. latter literally means "Castles Side accordingly, the ruined remains of two Crusading castles. After passing another village called Tirch, the carriage road joins that from Nablous to Jaffa near Kefr Saba; succession several villages on our a bridge over the river Aujeh, it left, amongst them being Surafend reaches the German colony of and Kefr Lam; the former, by some Sarona, and in another half-hour it Zimmarin to Cæsarea, 11 hrs.

Those on horseback will prefer the coast route from Zimmarîn to Jaffa. We follow the carriage road as far as the bridge over the Nahr Roman Governor, in the dungeons Zerka ("Blue River"), anciently known as the Crocodile River. That this swampy stream was once of which occurred the historic infested with crocodiles is certain, scenes (1) between the Apostle, nor can they be said to be yet wholly Felix and Drusilla, and (2) between extinct, for traces of them are seen the Apostle, Festus and Agrippa from time to time, and a large (Acts xxiv.-xxvi.). Huge blocks crocodile has been shot in the of granite and marble, some of them generation. must be carefully warned against are probably portions of the buildand it is very risky to encamp at

### CÆSAREA

itself, which we reach after crossing the narrow plain. We see the massive remains of the splendid stone aqueducts which formerly brought abundant supplies Samaritan hills to the great seaport closed by walls. of Herod the Great. A colony of Moslem refugees from Bosnia settled at Cæsarea in 1884, and amongst the grand old ruins, thus producing a curious motley appearance which is more striking than beautiful. These Bosnians have their first settlement here.

great patron the Roman Emperor, present name is merely a corruption. Casarea. There is no natural Jaffa can be reached by a ford harbour was constructed by the mouth; or, if the river is swollen,

erection of gigantic moles, jetties, and breakwaters. At the S.-W. extremity of the harbour, upon the ridge of rock projecting into the sea, stood the famous Palace of the beneath which St. Paul was confined, and in the audience chamber Travellers now submerged beneath the water, passing the night at the mills by ing material of Herod's palace, but the bridge side, though native the main portion of the ruins still accommodation is offered there. left remaining belong to the Crusad-The locality is malarious in the ing period. Clear and interesting extreme, and the Syrian fever liable traces of the vast Amphitheatre to be caught. In fact, the whole and the still more spacious Hippodistrict around is fever haunted, drome or Naumachia of Herod's city are still visible, the former to the south and the latter to the east of the present ruined settlement.

The mediæval city of the Crusaders was enclosed with a strong wall, guarded by massive towers, and these can still be traced in certain parts. The city of Herod extended far beyond the Crusading city, but of pure fresh water from the it is doubtful whether it was en-

Cæsarea to Jaffa, 81 hrs.

From Cæsarea to Jaffa is a long have built their red-roofed houses and tedious ride, unbroken by any place of special interest. The only place where we can halt is Mukhalid; -travellers should be beautiful. These Bosnians have warned against camping by the suffered terribly from the malaria Nahr el-Falik, which, like the infesting the place, and they have Nahr Zerka, is a fever-breeding perished in large numbers since swamp. Between Mukhâlid and eir first settlement here. Jaffa is Arsaf, close to which a Very little now remains of the very important and severe battle magnificent city erected by Herod was fought between Richard Cour the Great to form the principal port de Lion and Saladin. Arsûf is of commerce between his dominions identified with Apollonia, which is and the Imperial City of Rome, and mentioned by Josephus. It was named by him, in honour of his formerly called Reseph, of which its

harbour here, but an artificial over the river Aujeh, near its

it is better to make a détour to the ditional scene of Elijah's conflict left and cross by the bridge.

#### SECTION 15.

# (2) HAIFA TO JENÎN.

Haifa to the Muhrakah, 4 hrs.

We leave the town by the Eastern Gate, near the landing-stage, and emerge on the plain of Acre, near to one of the most extensive and beautiful palm-groves in Palestine. We see the Terminus of the new railway to Damascus, and our road runs more or less parallel to the railway for several miles. We skirt the base of Mount Carmel on our right, and, after passing a copious spring of water, called es-Sa'adeh, embowered in its splendid olivegroves. Beyond the village of Elp. 90) branches off to the left. keep to the right, instead of crossing the Kishon, and presently we ride through the narrow pass between the hills of Galilee and the two-headed hill of Harthiyeh (see p. 90), a short distance away from the village of that name. This double-headed Tell marks the site of the ancient fortified Canaanitish city of Harosheth of the Gentiles, which completely dominated the pass and blocked the road from north to south of Palestine in the days of the Judges. This city contest between the hosts of Sisera and of Barak, and the actual battle itself (Judg. iv., v.) occurred on the plain of Esdraelon, a few miles east of the spot where we now emerge upon that plain.

here overhang the plain in a we can clearly discern the site of superbly commanding manner, and the ancient royal city of Jezreel on one of the most prominent and (see p. 88) at the N.-W. base of lofty points we see the white Mount Gilboa, and about 10 miles hospice of the Carmelite monks, away from our present position. erected on the ecclesiastical tra- The river Kishon meanders through

with the Priests of Baal, and called, in consequence, the Muhrakah, or "Place of Burning." The actual Scene of Elijah's Sacrifice occurred. however, undoubtedly on a gently shelving, almost level, natural amphitheatre on the mountain side. about 200 ft. below the actual summit of the Muhrakah. We can, if we please, ascend the mountain by a very steep and fatiguing zigzag path; and when we arrive at the spot we can at once see that it answers to all the requirements of the Bible narrative. Close by is a perennial spring of water called Ain Mansarah el-Foka, or "the Upper Well of Mansarah," to distinguish it from another one lower down, close to the cluster of mud huts we reach Belled esh-Sheikh, a sacred which serve as granaries and straw village of the Moslems, which lies warehouses of the people of Dalieh (see p. 82). From this upper spring the water was drawn to deluge the Yajjur the road to Nazareth (see sacrificial altars. The precipitous p. 90) branches off to the left. We cliffs of the mountain side here break away, leaving the amphitheatre mentioned above. On this space an enormous crowd of people could assemble, all of whom could Mount Carmel. We see on our left hear and see everything that was going on. In the midst of the amphitheatre are two surfaces of rock, about 15 ft. apart, now almost entirely covered over with soil, which, however, have been cleared and examined. Distinct traces of rock-cut channels were discovered. such as are generally seen on the surfaces of ancient rock-altars. The Mediterranean Sea is not actually played a very important part in the visible from this spot, but on climbing a short and easy ascent on the S.-W. of the amphitheatre the Sea is visible to a considerable extent. Thus all the requirements of the narrative (1 Kings xviii.) are satisfied, and here we have undoubtedly The castellated crags of Carmel a genuine site. Standing here,

where the 850 priests and prophets with the commands of Elijah.

It is worth while climbing to the Muhrakah at the summit, in order the roof of the Latin Hospice. The whole expanse of the plain of ranges of hills and mountains, household word in sacred history. Commencing our survey to the north, on our extreme left hand we see the blue waters of the Levant, with the white limestone cliffs marking the western extremity of the great mountain range which divided Palestine proper from its northern neighbour Phœnicia, and over which, close to the seashore, runs the steep and difficult mountain In the far distance, behind the Lebanon: whilst, sweeping our peaks of the mountains of Upper this again is the curious cliff known and historic interest (see p. 94).

the valley, far beneath us; and on as the "Mount of the Precipitaits banks, where it approaches close tion" (see p. 92), to the left of to the base of Carmel, is a green the rounded crest of Mount Tabor. artificial funereal mound, called to A gap in the range next occurs, and this day Tell el-Kassis, or "the south of this gap is Little Hermon Priests' Mound," marking the spot (see p. 90), close to the base of which we can easily discern with of Baal were slain in accordance the naked eye the villages of Nain on the north, and Shunem on the south. Then we come to the great gap, known as the Valley of Jezreel, which runs down direct to the to enjoy the marvellously extensive, Jordan Valley, and beyond this magnificent, and historic View from the horizon is hemmed in by the great natural, wall-like range of the Mountains of Gilead, on the Esdraelon lies stretched out at our farther side of the river Jordan. feet, surrounded on all sides by Next appears to our view the longridged range of Mount Gilboa, with almost every one of which is a Zerain, the squalid village marking the site of Jezreel, on a low knoll projecting out from its N.-W.

angle.

To the south of the plain, which our eye now reaches, are the rounded summits of the Mountains of Samaria, conspicuous amongst them being the tops of Ebal and Gerizim; and on the edge of the plain in front of this range we see the white houses of the town of pass known from time immemorial Jentn (see p. 76). A long series as the Ladder of Tyre (see p. 100). of low undulating hills stretches In the far distance, behind the between us and the Samarian range. Phœnician range, gleam the snow- This is the Breezy Land (see p. 76) clad summits of the heights of separating Esdraelon from Sharon. On the seashore in the distance are eyes gradually towards the east, the sand dunes of Casarea (see we take in in succession the various p. 85), whilst on the heights directly inland from these are the Galilee, with Hermon towering like houses of Zimmarln (see p. 84). a monarch beyond. Yet farther The village of Umm ez-Zeinat eastward we can discern the blue stands picturesquely on a knoll at outlines of the mountains of Bashan; the northern end of the "Breezy and on a lower level, and nearer to Land," and apparently almost us, through a gap in the hills, directly beneath us to the S.-W. about E.-N.-E. of us, we can see Several villages of no particular the twin peaks known as the historic or sacred interest are Horns of Hattin, marking the studded over the landscape north, scene of the Sermon on the Mount east, and south. Of these, the (see p. 93). Directly in front of most important exception is Seffurius, amongst the hills of Lower yeh, almost in a direct line between Galilee, we can see the white us and the Horns of Hattîn, which houses on the highest terraces of stands conspicuously on an elevated Nazareth, whilst a little south of situation, and which has both sacred

Muhrakah we may return to the Carmel. This, which is now called seem rather to indicate that Leijan Tell Kymoun, is the site of the is the real site. ancient Jokneam of Carmel, a royal jecting Tell, with some interesting right on the hillsides. ruins around its southern and western side, and we see a few mills, which are worked by copious Jerusalem, see pp. 66-77]. streams. This is Lejjan, evidently an Arabic corruption of the Latin Legio, and marking the site of a plain of Esdraelon here, having crossed over the "Breezy Land" Many importance. authorities his kingdom (iv. 12). Ahaziah Aked, for it was really the name of

The Muhrakah to Jenin, 4½ hrs. (2 Kings ix. 27) and Josiah (xxiii. 29), kings of Judah, both If we have ascended to the died here, far from their royal capital, Jerusalem. Conder is of plain by a path branching off to opinion that he discovered the true the right a little above the collection site of Megiddo at a place called of granaries, and we rejoin the road Khurbet el-Mujedda, on the E. to Jenin close to the foot of a side of Mount Gilbon; but the prominent Tell at the S.-E. base of requirements of the Bible narrative

This is the more probable from Canaanitish city (Josh. xii. 22). the fact that Megiddo is frequently We ride along the eastern base of mentioned in connection with the "Breezy Land," and cross Taanach, the site of which is un-several small streams. The whole doubtedly Ta'anuk, which we pass of the district in this neighbour- not long after leaving Leijan. hood is well supplied with natural Hence to Jenin is a ride of about springs, forming the head waters of two hours, past the large and welltributaries of the river Kishon. In situated villages of Such and one and a half hours we reach a pro- Yamun, which we see on our

[From Jenin to Nablous and

Jenin to Nazareth, 5 hrs.

The direct route from Jenîn to Roman garrison town. One of the Nazareth runs almost due north primitive caravan roads from Egypt across the plain of Esdraelon, but to the E. of the Jordan enters the travellers generally diverge a little to the right, in order to visit crossed over the "Breezy Land" Zerain, the site of the ancient from the maritime plain of Sharon, royal city of Jezreel, which stands and this must always have been, on a low mound, projecting from in ancient times, a post of great the N.-W. base of Mount Gilboa. Soon after leaving Jenîn we see to identify it with the famous city of our right a village at the foot of Megiddo; and if this be correct, the hills, and two others higher up then the numerous streams which the mountain side. The first is we have been encountering are named Beit Kad, and the other doubtless the Waters of Megiddo two are Jelbon and Fakua. Beit mentioned in the Song of Deborah Kad is evidently the Arabic form and Barak (Judg. v. 19). Megiddo of Beth Aked, a Hebrew term which is one of the cities of Syria which occurs in 2 Kings x. 12, where it occur in the records of ancient is translated in the A.V., "Shear-Egyptian travellers and conquerors ing-house." Here, then, we are on many hundred years before the the spot where Jehu met the princes conquest of the country by the of Judah, relatives of King Ahaziah, Israelites, and its name appears as and put them all to death by the that of an important city at several roadside. Jehu was then on his periods of the Jewish history. way from Jezreel to Samaria, and Solomon fortified it (1 Kings ix. he would be travelling along this 15), and appointed it as one of very road. The "Shearing-house" the great victualling centres of should have been translated Beth

a village. order to take Saul and his army xxix. 1). in the rear by descending upon day

shrine, on the hills to our right, Moslem saint; and shortly afterstands the squalid village of Zerain. the site of the

#### Watch Tower of Jezreel

on account of its natural features, but also of the many sacred and to the west and north-west, through which we can trace the sluggish windings of "that ancient river, the river Kishon" (Judg. v. 21), occurred and Sisera (Judg. iv.); on that Egyptian Pharaoh-Necho (2 Kings xxiii. 29); immediately beneath us, in the valley to the east, Saul and the Israelites were routed by the Philistines (1 Sam. xxxi. 1), and in land where, in all probability, stood the heights above us the first king the "vineyard of Naboth the of Israel met his ignominious death Jezreelite" (1 Kings xxi.). (1 Sam. xxxi. 6); whilst a short

Jelbon is the Arabic distance farther east, in this same form of Gilboa, and gave its name valley of Jezreel, occurred the great to the mountain on which it stands battle in which Gideon utterly in former days, as its neighbour, defeated the Midianites (Judg. vii. Fakua, does now; for the Arabic 1-23). At the N.-E. base of the Fakua, Goes now; for the Arabic 1-20). At the Ni-22 lease of the Fakua. Fakua is the same as the can see a well, from which the Hebrew Aphek, or 'Afaka, and it natives of Zerain are drawing water was hither that the Philistines made in their pots. This is "the founafiant movement from Shunem tain in Jezreel" where Saul and (1 Sam. xxviii. 4, xxix. 1), in his army encamped (1 Sam.

About a mile due east of us, at them from the heights at the north the northern base of Gilboa, we end of the mountain, to which a can see a beautiful clear sheet of path from Fakua runs to the present water. This is fed by a copious spring, which wells out perpetually We pass several small villages from a romantic grotto in the side unworthy of note, and observe a of Gilboa, and we can recommend white domed Wely, or Moslem the spot as a delightful place for a midday halt and meal. It is now known as Neby Mezar, from an old called Ain Jalad, but we read of it in the Bible as the Well of wards we reach the hill on which Harod (Judg. vii. 1), and it was here that Gideon tested his fol-A ruined tower occupies the crest lowers by the ordeal of "lapping" of the hill, and probably marks (Judg. vii. 4-7). Down the valley and past this sheet of water we can easily trace the course of an (2 Kings ix. 17). Standing on this down to the Jordan and across to ruined tower, we find ourselves the mountains of Gilead, which we surrounded by a most interesting can see in the distance beyond the and fascinating landscape, not only river. It was along this road that the watchman, on the very site where we are now standing, spied historical events with which it is Jehu, the son of Nimshi, driving associated. Here we are in the very furiously from Ramoth-Gilead to heart of the great Battlefield of Jezreel for a throne. Down the Israel. Down on the plain below us, eastern slopes of the hill on which we are went Jehoram and Ahaziah on their royal steeds to meet him, and between the base of the hill and the waters of Ain Jalud the the memorable battle between Barak dramatic encounter took place which is so graphically recorded in same plain Josiah was conquered the sacred narrative (2 Kings ix. and slain by the hosts of the 16-27). On the shelving ground at the foot of Gilboa, a little south of due east from our post of observation, and adjoining the place where Jehu met Jehoram, is the tract of

To the north of us, across the

valley, rises the prominent and conspicuous isolated mountain now called Jebel ed-Dahy, but spoken of in the Bible as the Hill of Moreh (Judg. vii. 1) and also as Little Hermon (Ps. xlii. 8, Prayer-book), probably because, on a small scale, its outline resembles that of Hermon riages or on horseback, according itself. At its base we can see the village of Solâm, in the midst of gardens and cactus hedges. This is

#### Shunem.

the place where the Philistines enthe decisive Battle of Mount which is very swampy in many Tabor, between the Turks and parts during the spring, we com-Napoleon the Great's army under mence the ascent of the Nazareth Kleber, on April 16, 1799, in hills, passing Semunich (where which the former, though number-travellers must be warned against ing 25,000, were utterly routed drinking the deadly water of the by the small French force of 1500 springs), and leaving Malal, on the soldiers. To crown the sacred hillside to our left. Here riders and historical interests attaching may diverge to the left, and reach to the scene, the white houses of Nazareth by a short but steep and Nazareth are straight before us to stony path behind the village. We the north, nestling among the next pass through the large village Galilean hills.

plain to the base of "Little before us. There is also an extenopens up gloriously to our view of Samaria. We reach an elevated as we cross over the plain to the village called Yaffa, the site of entrance of the pass, which leads Japhia, in the tribe of Zebulun Nazareth itself.

SECTION 16.

# (3) HAIFA TO NAZARETH AND TIBERIAS.

Haifa to Nazareth, 61 hrs.

This trip can be made in carto the travellers' preference. Carriages can be obtained with native drivers in the town, but it is more satisfactory, though rather dearer, to arrange with one of the German colonists.

We leave Haifa by the same camped when they first came up road as on the preceding route against Saul (1 Sam. xxviii. 4), and (see p. 86), and branch off to the the home of the Shunammite lady left to cross the Kishon near to (2 Kings iv. 8-37). Across the plain the village of Harthiyeh. We next to Mount Carmel rode that Shunam- pass through a very beautiful oak mite lady to fetch Elisha for her forest, more like an English nobledead son, and we can almost trace man's park than anything else. In the whole line of her journey from the springtime the wild flowers the place where we are standing. Nor here are of extraordinary beauty are all these stirring and dramatic and abundance. After leaving the events of Old Testament history forest we emerge upon the open the only memories attaching to the plain of Esdraelon, and pass the marvellous scenes before us; for khan of Jeida by the roadside. on the plain to our left was fought At the farther end of the plain, of Mujeidil, where are extensive Towards this city we now re- olive-groves; and then, rounding a sume our journey, descending the sharp corner, we come in full view hill to the north and crossing the of Mount Tabor, rising majestically Hermon," passing on our way the sive landscape to the south, over village of Shunem, and leaving the plain of Esdraelon, to Little Main to our right. Mount Tabor Hermon, Gilboa, and the mountains up by a steep and stony road to (Josh. xix. 12), on the borders of Issachar. The latter tribe was virtually conterminous with the plain of Esdraelon and its bays;

and ever since crossing the Kishon orphans, very waifs and strays of we have been passing along the the country, who pass the happy border-line between the two tribes. days of their childhood in this A great battle took place at Japhia well-ordered home, and are trained between the Romans and the in principles of morality and Jews, of which a graphic account is discipline which have already, in given by the Jewish historian Josephus, who himself fortified the place. Soon after leaving Yaffa we catch sight of the first houses of

#### NAZARETH.

and after a few minutes we reach our destination, either at the Hôtel Hesselschwerdt, the Latin Casa has also a station in Nazareth. Nuova, or the tents which have with a nice Church and excellent been pitched in readiness for us on school. In addition to these, the the farther side of the town.

Hotels.—See "HOTEL LIST."

habitants, mostly Christians. Nuhandsome and wellmanaged institutions connected are spurious and fictitious. with religion and philanthropy have sprung up in this city of our Lord. First and foremost amongst these must be mentioned the great Protestant Orphanage, which stands tion on an elevated terrace above see the bright, clean little native the brow of the hill to cast Him

very many cases, resulted in the formation of good Christian households in various parts of Palestine. It is almost impossible to estimate the value of the "leaven" which this and similar institutions have been the means of propagating through the native community. The Church Missionary Society Latin Sœurs de Nazareth have another orphanage and school, and The sequestered village, surthere are one or two nunneries, rounded by its fourteen hills, besides the great Franciscan monaswhich was the scene of our Lord's tery attached to the Church of retired life during the thirty years the Annunciation. This beautiful preceding His ministry, has not edifice has been erected over the been identified with any place in traditional site of the Virgin's Old Testament history, nor would home; and in a crypt beneath the it probably have ever attained any high altar the pilgrim is shown the fame whatever but for the one place where the angel Gabriel is circumstance which has made the said to have appeared to Mary. name of Nazareth equal to those Little credence must be attached of Jerusalem and Bethlehem as to the genuineness of this tradition, the most sacred and renowned and still less to those attaching among the cities of the world. to the so called Mary's Kitchen, Probably in the whole course of Joseph's Workshop, Mensa Christi, its history Nazareth has never been and other sacred sites invented more populous and flourishing than for the devotion and offerings of it is at the present day, with its the innumerable pilgrims to the population of nearly 10,000 in- Holy Land. They are interesting and useful when regarded as mere memorial sites, but otherwise they

Perhaps with the exception of Mary's Well (see below), the only genuine relic of antiquity is the ancient Jewish Synagogue, now converted into a Greek church, which in a splendidly commanding situa- is well worthy of a visit. It is quite possible that this was in existence the town. No visitor to Nazareth in the time of Christ, and it may should fail to spend an hour or two have been the place where He delivin this admirable institution. The ered His first memorable discourse ladies in charge of it take great (St. Luke iv. 16-30), which so delight in showing strangers over aroused the indignation of His fellowit, and it does one's heart good to citizens that they hurried Him to

down headlong, the punishment of blasphemers (see p. 45). The so-called Mount of Precipitation to at Kefr-Kenna, which we reach a Orphanage.

One very interesting spot in Nazareth is the so-called Mary's Well, genuinely sacred spot.

# Nazareth to Cana, 1\frac{1}{2} hrs.

may pause to take a good survey site of the house in which the over the marvellously wide and wedding feast took place. magnificent landscape. Proceeding From Kefr-Kenna we descend onwards in a north-easterly direction a broad and fertile, though which places

#### CANA OF GALILEE

the east of Nazareth, which is the few miles farther on. Just before ecclesiastical traditional scene of arriving in sight of this finely this incident, is clearly a false site, situated and thriving village, we as it was the brow of the hill see another village standing con-"whereon their city was built," spicuously on the hill-top to the and the mount in question is some left of the road. This, which is distance away. Probably the correct now called Mesh-hed, is probably scene is the height above the the ancient Gittah-hepher, or Gathhepher, the birthplace of the Prophet Jonah (2 Kings xiv. 25). It was on the border-line of the tribe in the valley at the east of the town, of Zebulon (Josh. xix. 13), and was close to the Greek Church of the near Ittah-Kazim, which was the Annunciation, in which is the Old Testament name of Kefr-Kenna, actual spring. As there is no other as Cana was in the New. At the spring in the basin in which Nazentrance to Kefr-Kenna we see a areth is situated, this well must wayside Well, by the side of which from time immemorial have been a small group of children is generally frequented by the women and chil- to be seen playing. This is the dren of the town, as it is at the "Well of Cana," and probably from present day; and hither the car- this well the water was drawn which penter's wife and her Holy Child was turned into wine at the celemust often have come to draw the brated Marriage Feast (St. John ii. water for the needs of their family 1-11). As at Nazareth, there are household. Here, then, we may, several so-called sacred sites, inin one sense, be said to be on a cluding the Greek church, which professes to contain two of the identical water-pots which were used on the memorable occasion (!), On leaving Nazareth for Tiberias and the reputed House of Nathaniel, we pass this well, and, climbing the who was a native of Cana. In the very steep and stony road which precincts of the Latin Monastery bends round to the north-west, we there are some fragments of an reach the summit of the hill over-extremely ancient wall, which is hanging Nazareth. Here, close to said to be a relic of a very early an old shrine called *Neby Sa'in*, we Christian church, erected over the

tion, we descend a long hill and somewhat stony, plain; and here come to the prettily situated village we enter the tribe of Naphtali. of Reineh, a Christian village, close There is little to detain us till we to which is a spring by the roadside pass the large and flourishing village called Ain Kana. From this fact of Labtych on our right, and arrive some authorities are inclined to at the base of the Kurûn Hattin or identify Reineh with Cana of Horns of Hattin, where the most Galilee, and there is much to be bloody and decisive battle of the said in favour of this theory. On Crusades was fought, in which the the whole, however, after mature Christians were utterly routed by consideration, we are disposed to the Moslems. By a curious irony adhere to the traditional belief of fate this terrible conflict, waged nominally in defence of the faith of a d s C a iı C1 A 8.0 si ai fr fr d p p n w h i i g ve b re h: aı m 70  $\mathbf{m}$ 01 ti ce of to ca sc id G th co ad w the Prince of Peace, was fought only to be "brought down to hell," almost on the very spot where He the Mount, for the Horns of Hattin have always been identified, and probably with correctness, as the Mount of the Beatitudes. One of the opening sentences of that discourse was "Blessed are the peacemakers: for they shall be called the children of God" (St. Matt. v. 9).

The blue waters of the lovely

# SEA OF GALILEE

now gradually unfold to our view in the hollow far beneath our present level; and, amidst glimpses of scenery almost unearthly in their beauty, stillness, and lonely solitude, we slowly descend a long steep hill, at the foot of which we reach the walls and gateway of

#### TIRERIAS.

Cana to Tiberias, 4 hrs.

Being one of the four cities of the Jews, Tiberias is naturally in a filthy condition, and even the Arabic proverb says that "at Tiberias the King of the Fleas holds his court." We would therefore advise travellers to come provided beforehand with tents in which to encamp on the margin of the lake, about a mile to the south of the city walls.

As its name implies, Tabariyeh, as Tiberias is now called, was either founded or rebuilt during the reign of the Roman Emperor Tiberius Cæsar; and from the first it studiously endeavoured to distinguish itself from all other towns on the Sea of Galilee and in the whole district by its rigid adherence to Roman manners and customs, and its servile imitation of Roman architecture and society. There is an early tradition that our Lord never entered the city, notwithstanding His long association Banias (Cæsarea Philippi). The with the cities and villages on the journey from Mount Tabor to lake; and that, therefore, Tiberias was saved from the shameful re-

because they "knew not the time of delivered the wonderful Sermon on their visitation." Certainly, it is strange that whilst Capernaum, Bethsaida, Chorazin, and many other flourishing and busy settlements on the shores of the Sea of Galilee, have almost or altogether disappeared from existence, Tiberias has always escaped the general desolation, and is still a tolerably large and prosperous town. On an elevated plateau to the S.-W. of the present city walls stood the Citadel of Tiberias and the Palace of Herod. who spent much of his time here, Tiberias being his favourite city. Beyond examining the walls, which were nearly overthrown by the terrible earthquake which occurred on New Year's Day, 1837, there is scarcely anything of interest to see in the town itself; but still there are several ancient tombs of renowned rabbis, amongst them that of the famous Maimonides, to be seen on the hills behind the city. The medicinal Hot Spring Baths, to the south of the town, are also worthy of a visit. But, of course, the chief charm of a sojourn at Tiberias would be the opportunity that it affords for excursion, either by boat or on horseback, to various places on the lake-side and in the country around.

> Nazareth to Tiberias via Mount Tabor, 61 hrs.

[There is a second and nearer road from Nazareth to Tiberias, by way of Mount Tabor, which may be ascended for the sake of the view from its summit. It must not be confounded with the Mount of the Transfiguration, with which it was identified by the mediæval ecclesiastics; the scene of that mysterious event being undoubtedly on the heights of *Hermon*, not far from Tiberias is somewhat fatiguing and monotonous, but the First View of proach attaching to those other cities the Sea of Galilee, to be enjoyed which were "exalted unto heaven," by approaching the lake from this direction, is one never to be for- and many well-known rabbis lived gotten.]

For excursions from Tiberias, see below.

#### SECTION 17.

### (4) HAIFA TO TIBERIAS DIRECT.

Haifa to Seffüriyeh, 41 hrs.

If the traveller should for any reason desire to make the journey from Haifa to Tiberias direct, without passing through Nazareth and Cana, he can take a considerably nearer route by the Wâdy Melik

and Seffûrîyeh.

We travel by the former route as far as Yajjûr (see p. 86), and then, diverging to the left, we make direct for the river Kishon, which we cross by a ford (rather dangerous in winter and early spring), on the other side of which we reach Mejdel, at the entrance to the valley well watered by running from Nazareth and Kefr-Kenna streams, and in the spring-time joins our route, and so we proceed abounding in myriads of wild to Tiberias. flowers. We pass several mills of some size and importance; and after a ride of about 4 hours from Haifa we reach

#### Seffûriveh.

the ancient Sepphoris, called also by the Romans Dio-Cæsarea. An early Christian tradition makes this the home of Joachim and Anna, the parents of the Virgin Mary, and the birthplace of the Virgin From its important position Sepphoris played a conspicuous part in the wars of the Romans, and also in those of the Crusades. It was, in the days of the Herods, the capital of Galilee; and, on the destruction of Jerusalem, became the official residence and meeting- stands an islet with ruined remains place of the Sanhedrim.

remained the headquarters of the of Josephus, the remains being

The Jews of and wrote here. Sepphoris rebelled against the Romans towards the middle of the 4th century A.D., and the city was then attacked and destroyed by the Romans. At this time it had become the seat of a Christian bishopric, and the tradition concerning the Virgin Mary and her parents had become quite rooted to the place.

On the eve of the fatal Battle of Hattin (see p. 92) the great Crusading host assembled at Seffûrîyeh or Sepahoris as it was still called then, and hence they marched in regal and princely pomp and splendour to their unexpected doom.

# Seffüriyeh to Tiberias, 5 hrs.

Following in the track which these Crusaders took upon that memorable occasion, we continue our journey towards Tiberias along the broad plain of Turan, named after a village which we pass on the Wady Melik, a broad and fertile left; soon after which the road

#### EXCURSIONS FROM TIBERIAS.

(a) To the south end of the Sea of Galilee on horseback.

We may either take the trouble to ascend the steep hill behind Tiberias, on the way to Mount Tabor, and turn to the left immediately on reaching the summit,-in which case we are rewarded by an inexpressibly lovely and delightful series of views which open up to us gradually as we ride along the margin of the cliffs; or we may keep along the seashore, -in which case we have a much easier, though decidedly less interesting, ride.

At the south end of the lake

upon it. It is now called Kerak, For several centuries Sepphoris and is identical with the Tarichæa Jews who were left in Palestine; those of a strong castle-fortress

side of the river in the ferry-boat, and in doing so we shall notice the curious effects of the rapid current and the clever way in which the ferryman manages his boat. It is well worth while to cross and walk along the edge of the lake for a few hundred yards, in order to enjoy the whole length of the lake, with the hills and mountains on either side, and majestic snow-clad Hermon reigning over all in the extreme distance. The fishing village of Samak stands at the S.-E. corner of the lake, and a little to the north is Sustyeh, supposed by some to be the site of Hippos, one of the cities of the Decapolis.

The journey on horseback may be continued round the lake, past the sites of ancient Gamala and Geresa and the scene of the destruction of the herd of swine, and so round to the place where the Jordan flows into the lake at the northern end : but inquiries should be made beforehand as to the state of the district, as the Bedouin Arabs on the east of the Sea of Galilee are sometimes troublesome and dangerous. Care should be taken not to encamp or sleep on the plain of Batthah at the N.-W. angle of the lake. The whole neighbourhood, though luxuriant and inviting, is full of deadly malaria; and it was through spending a night on this plain that Laurence and Alice Oliphant contracted the germs of Syrian fever which eventually led to the deaths of both.

(b) Some people prefer to visit the scenes on the shores around the Sea of Galilee by boat, and three very interesting excursions may be made: (1) to the south end of the and Gamala; (3) to the north end though some authorities have placed

which was erected to guard the of the lake, returning along the passage of the Jordan from the north-western and western shore. lake. We may cross to the other and visiting Capernaum, Bethsaida, and Magdala.

The boatmen, however, are generally very exorbitant in their demands, and a strict bargain should be made beforehand. It is well to start early in the morning for either of the two last-named excursions, as treacherous breezes are the wonderfully beautiful view of apt to spring up suddenly in the afternoon, rendering navigation in the fishing-boats somewhat danger. ous. There are thousands of beautiful white spiral shells on the shores of the lake, principally on the N.-W. shore, and between Magdala and Bethsaida; and many travellers take the opportunity of gathering specimens as souvenirs of their visit to the sacred Sea of Galilee.

> (c) To Magdala, Bethsaids, and Capernaum on horseback.

> It is a pleasant ride of about 24 miles due north, alongside of the lake, and surmounting one or two stony headlands, from Tiberias to Mejdel, a squalid little village at the southern end of the Plain of Gennesaret, but forever memorable for its association with Mary Magdalene, for this is the site of the ancient Magdala, her home.

We now commence a delightful ride across the green and fertile Plain of Gennesaret or "Garden Plain," as its name appropriately implies. In the spring-time the plain is luxuriant in thick herbage, and brilliantly adorned with myriads of wild flowers, often in dense patches and clumps of considerable area, and all of the richest hue. Nature seems to have spread her finest carpet over this plain, so fruitful also in sacred memories connected with the Saviour of the world. At the farther end of the plain we come to a massive ruined khan, or inn, named Khan Minyeh, which does not seem identical with lake; (2) across the lake to Geresa any spot mentioned in the Bible,

Capernaum, and others, Bethsaida, here. There seems little doubt, however, that Bethsaida occupied that once occupied the site. The of these is a perennial spring named Ain et-Tineh, or "The Figtree Fountain," from a magnificent old fig-tree adjacent to it. A modern German Catholic Monastery has been established at Tabghah, which is supposed by some to have derived its name from the Greek sires suyai (pente pegai), or Five Springs, the abundant supplies of water which find their way into the lake by the streams at this spot issuing originally from five separate springs. The derivation seems rather far-fetched, but philologically it is not impossible. The ruined remains of the Esplanade, or sea-wall, of ancient

### BETHSAIDA.

the "Home of Fish," can be seen by the side of the lake. Here, then, was the home of the Galilean fishermen, Peter and Andrew, James, John and Philip. Here were performed several of our Lord's great works, and here He preached from the boat the memorable sermon in which occurred the Parable of the Sower. His eyes and those of His audience may well have been fixed on the fields through which we now proceed on our way eastwards towards Tell Hûm; for in passing through these fields we see all the natural features mentioned in the parable: the Matt. xi. 21-24; St. Luke x. 13-15). trodden footpath, the projecting surfaces of rock, the bushes of thorns, and the rich fruit-bearing soil.

Little or nothing now remains at Tell Hum of the great and populous city of

#### CAPERNAUM

the site of Tabghah, and Capernaum names are, however, virtually alike, that of Tell Hum. The former we pre- for Tell Hum is the contracted sently reach, after having threaded form of Tell Nahum, "the Mound our way over a rocky pass cut out of Nahum," whilst Capernaum is of the solid mountain side, some Kapher Nahum, "the Village of 30 ft. above the margin of the lake, Nahum." They are named after which here is bordered by thick the Tomb of Nahum, which still clumps of rushes, and in the midst exists here; though probably it was not the prophet of that name, but a famous Jewish rabbi, who was buried in the tomb.

> The remains of a handsome Jewish synagogue, with evidences, clear and distinct, of Roman architecture, were visible here a few years ago, but they have now been covered over by the Latins, who own the property here. It is quite probable that these may have been the actual ruins of the synagogue built at Capernaum by the Roman centurion whose servant was healed by Christ (St. Luke vii. 5).

> A short ride from Tell Hûm brings us to the place where the Jordan enters the Sea of Galilee, and on an elevated hill on the farther side of the river we see a mass of old ruins, called now Et-Tell, but probably marking the site of Bethsaida Julias (St. Luke ix. 10), so called after Julia, the daughter of Augustus Cæsar. On the crest of the hill immediately bove Tell Hûm are a collection of shapeless ruins, called Khurbet Kerazeh, and therefore, in all probability, marking the site of

#### CHORAZIN.

which, together with Capernaum and Bethsaida, has so literally and fatally suffered the doom of extinction foretold by Christ (St.

Capernaum to Safed, 4 hrs.

or Khan From Tell Hûm, or Khan Minyeh, the road to Damascus follows northwards, over a terribly rough and difficult path, all the it is formed by the foundation boulders of the once magnificent Roman road from Jerusalem to the capital of Syria. Wherever we follow the tracks of these old Roman roads we invariably find the stoniest and most difficult ways, as, e.g., from Jerusalem to Bethel. and again in the way from Nablous to Beisan. When we have passed Khan Jubb Yusef, or "the Inn of Joseph's Pit" (so-called from some absurdly erroneous Moslem tradition which confounds this place shores of the Sea of Galilee, and is it.] supposed to have been specially alluded to by Christ when He said: "A city that is set on a hill cannot half an hour after passing Khan branches off in two directions.

That to the right crosses the Jordan between Lake Huleh and the Sea of Galilee by a bridge called Jisn Benat Yakab, or "the Bridge of Jacob's Daughters," probably in reference to some unknown Yakûb or Jacob, other than the patriarch himself, seeing that he had only one daughter, Dinah. On the other side of the bridge the road ascends a steep hillside covered with black basaltic two Circassian villages, to Kun-

more stony and fatiguing because volcanic origin, which meet the eye in every direction as we travel through Kuneiterah to Damascus. These and the interesting Circassian settlements, formed under the Sultan's directions by the Moslem refugees from that country when it became a portion of the Russian Empire, are, indeed, almost the only things to relieve the dreary monotony of a long and tedious ride along a route which has nothing to recommend it except that it is the shortest way by horse from the Sea of Galilee to Damascus. with Dothan, see p. 76), the path As soon as the railway from Haifa to Safed, one of the 4 sacred to Damascus is completed it is uncities of the Jews, branches off to likely that any European travellers the left. Safed is a conspicuous will select this route, and we need object from almost any spot on the not therefore enlarge further upon

# Tiberias to Banias, 10 hrs.

The path to the left at the junction be hid" (St. Matt. v. 14). About of the two ways north of Khan Jubb Yusef leads us past a Jewish Jubb Yusef the road to Damascus colony called Roshpinah, situated on the hillside to our left, at a place named in Arabic Ja'aunah, and commanding a fine view over Lake

Haleh, known in the Bible as The Waters of Merom, and in Josephus as Lake Samachonitis. The lake is much smaller than the Sea of Galilee and is very shallow, being scarcely more than 15 ft. deep in any part. It is surrounded by a marshy swamp covered with a dense growth of papyrus reeds, and care must be taken to avoid it by keeping to the track to the left, which runs along the eastern base boulders, and reaches the uplands of the hills, upon which lie Kades, of the ancient kingdom of Bashan, the site of Kadesh Naphtali, analong which it proceeds, past one or other of the 6 cities of refuge (Josh. xx. 7), and Huntn, the ancient eiterah, the capital of the district Janoah, a city of Naphtali, which and the seat of a Kaimakam. This was captured by Tiglath-Pileser western portion of Bashan was (2 Kings xv. 29). There is a very called Gaulanitis by the Greeks, magnificent ruined castle at Hunîn, after the city of Golan, one of the occupying a strong and commandcities of refuge appointed by Moses ing position overlooking the plain, on the east of the Jordan (see Deut. and one of a chain of castle fortresses iv. 43). A conspicuous feature of erected by the Crusaders at certain the landscape is the large number intervals right across the country of isolated hills, principally of from Tyre to Banias. After rounding the bend of the portions of the great Universal Rock valley to the N.-W. of Lake Hûleh (Petra), viz., Himself. we at length arrive at the wellwooded mound overhanging one of fully striking and significant spot the principal sources of the Jordan, now called Tell el-Kadi, and marking the site of **Dan**, the northern limit of Palestine proper. Kadi is the Arabic for "judge," as Dan is the Hebrew; so that the modern name still retains that of the settlement formed by the Danites at the place which, until its capture by that Hebrew tribe, had been called Laish (Judg. xviii, 29).

We now enter upon one of the most beautiful and well-wooded portions of Palestine, and ride through a park-like expanse to Banias, the ancient

### CÆSAREA PHILIPPI.

Standing at the extreme north end of the great Jordan valley, and commanding the entrance to the two main passes over the Hermon range to Damascus, this place must always have been one of great strategical importance. Moreover, the principal source of the Jordan is situated here, the water gushing out of the ground in vast quantities in a huge natural grotto or cavern which lies at the base of a massive cliff, the very emblem of eternal stability. It was at Cæsarea Philippi that Christ compared Himself to a Rock, when He said to His foremost apostle: "Thou art Peter, and on this Rock (Himself) I will build My Church; and the gates of hell shall not prevail against it" (St. Matt. xvi. 18). We may well imagine that it was at this romantic spot that Christ and His disciples were at the time, and that this natural rock may have (according to His wont) been utilised by Him as the fittest "illustration" of the lesson which He desired to convey. The many huge boulders which have become detached from the mother rock and

The Greeks dedicated the wonderto Pan, the god of Nature, and they called the adjoining city Paneas, of which the modern *Banias* is merely

the Arabic corruption.

Whether Banias is to be identified with any city mentioned in the Old Testament is uncertain, but there is no doubt about its identity with Cæsarea Philippi, rebuilt and beautified by Herod the Great, and named by him after his patron, Augustus Cæsar, by the name of Cæsarea. In order to distinguish it from the seaport on the Mediterranean of the same name, the appellation of Philippi was added to it, after his son Philip, in whose tetrarchy it was situated. The two magnificent castles-the one on the border of the stream on the outskirts of the town, and the other, called Kula't es-Subeibeh, on the heights to the east-are of mediæval construction, and were captured by the Christians during the Crusades. It is probable that older fortresses stood on the site of the present ruin, as there are indications in both cases of very ancient masonry. Indeed, it is scarcely conceivable that two such important positions could have failed to have been fortified strongly from the earliest ages of human settlement in the country.

On the heights of Hermon, to the north of Banias, the mystic Transfiguration of our Lord in all probability occurred, as the event was evidently in the neighbourhood of Cæsarea Philippi (see St. Matt. xvi. 13 and xvii. 1).

From Banias there are two roads to Damascus—(a) past the Castle of Subeibeh, and by a steep path up the mountain-side to Mejdel esh-Shems, or the "Watchtower of the Sun," and over the elevated plateau of Hadhr to Beit Jenn, the "House of Paradise," and Kefr Hauwar, or lie in profusion in and around the "the Village of Poplars," thence to cave are like so many Peters (petri), Katana, and over the plain of itself: (b) through the pass between only a few scattered specimens now the ranges of Lebanon and Hermon, find their way to the beach; and and by way of Hasbeiya and Ras- even among these it is extremely heiya to Meithelan, where the rare to find a shell with its occupant carriage road from Beyrout to Da- still inside. mascus is reached. The former occupies 2½ days, with halts at Beit Jenn and Katana; the latter, 3 days, with halts at Hasheiya and or more correctly Akka, called

## SECTION 18.

(5) HAIFA TO ACRE, TYRE. SIDON AND BEYROUT. Haifa to Acre, 21 hrs.; Acre to Tyre, 6 hrs.

There are few roads in Palestine where the rider can indulge in the enjoyment of a gallop, and true horsemen will therefore all the more thoroughly appreciate the 21 hours' ride from Haifa to Acre on the magnificent sands which, hard and smooth as a billiard-table, line the seashore of the lovely Bay of Acre. that ancient river, the river Kishon, strategical position. Probably there about 11 miles after leaving Haifa; are few cities in the world that have and (2) the Nahr Naaman, or river endured more sieges than Acre, the ing to an ancient tradition, the 1799, and that of the English in 1840. old were led to the discovery of who came to rescue the Holy Land glass, and the secret of its manufac- from the power of the Moslems two streams, there is nothing to lengthened period; and it is said hinder us on our way; nor, beyond that at one time there were no fewer

Damascus to the Immortal City been so abundant on these shores,

#### ACRE.

Rasheiya. The latter is far superior Accho in the Old Testament (Judg. to the former in beauty and interest, i. 31), and Ptolemais in the New but it is rather more fatiguing and (Acts xxi. 7), was named by the difficult.

Crusaders S. Jean d'Acre, by which title it is still known to the French and other Europeans. It is often called the "Key of Palestine," since it commands the maritime plain called after its name, over which all invaders of Palestine from the north are compelled to enter the country. The warpath of the nations of antiquity led them over the "Ladder of Tyre" (see below). and across this plain to the narrow pass between the Lower Hills of Galilee and Mount Carmel, through which the river Kishon flows from the plains of Esdraelon to the sea. It would be out of the question for any army to attempt to penetrate through that pass until it had first besieged and captured Acre. Hence Two rivers have to be crossed: (1) the vitally important nature of its Belus, about a 1 hour before the most memorable of which are those gates of Acre are reached. On the which occurred during the times of banks of this latter stream, accord- the Crusades, that of Napoleon in Phœnician mariners in the days of The Christian sovereigns and knights With the exception of these made Acre their headquarters for a the lovely scenery around, is there than seventeen different European anything to detain us, unless it be potentates and princes ruling over to pick up stray shells on the sands, their respective subjects simultan-amongst which may often be found eously within the walls of the city. the purple-stained shells of the The fortifications of the harbour murex, from the glands of which the and on the land side of Acre were famous Tyrian dye was expressed. renowned for their almost impreg-Of the myriads of these small shell-nable strength in the days of ancient fish which must at one time have and mediæval warfare; but they

would display but a feeble power of stands in the middle of a lovely resistance against modern naval or garden, embowered in groves of

military artillery.

when, under the régime of Zahir, Jezzar, and Abdullah Pashas, it became once more a prosperous and Central Palestine.

The beautiful Mosque of Jezzar Pasha, who was notorious for his ambition, cruelty, and unscrupulous ferocity, is the principal ornament of bold, white chalk cliffs, over of the present town, and within its which, from time immemorial, the precincts "the Butcher," as the main north road has run. We now name of Jezzar implies, lies buried. The bazaars of Acre are dirty and en-Nakarah, as the promontory is uninteresting, and there is little to called, and we soon begin to detain the traveller within its walls. An elevated hill stands a short distance to the E. of the fortifications, and from this hill Richard Cœur de Lion in 1191, and Napoleon in 1799, besieged the city.

On leaving Acre we proceed northwards across the plain, riding thread their way painfully and parallel to a handsome Aqueduct, which still supplies the city with difficult pass. Nevertheless, many abundant fresh water from the a mighty army, led by some of the hills beyond the plain; and, after world's most famous conquerors, a short distance, we pass under one has entered Palestine by this route. of the arches of the aqueduct, and Shalmaneser, Sennacherib, Ne-

ilitary artillery. orange and apricot trees, and Accho was never effectively adorned with several gigantic occupied by the ancient Israelites, cypresses. This was formerly the though nominally belonging to the rural seraglio of Abdullah Pasha, tribe of Asher; and, even at the and in the gardens are open-present day, the actual city itself air baths for the use of his is considered by Oriental Jews to harem, surrounded by painted be outside the sacred limits of their kiosques, which are now in a Holy Land. It was in reality ruined condition. The place is though not in name a Phenician called Bakieh. Adjoining it is city, and was principally inhabited a red - roofed, pretentious looking by Phœnician traders and fisher-building surrounded by high walls. men all through the period of Old Here is the sacred abode of the Testament history. The Egyptians Bab, the head of a remarkable and Greeks in later times recog- Persian sect who were compelled nised its importance as a fortified through persecution to leave their seaport; and Ptolemy Soter, the native country. Our way lies over founder of the last dynasty of an easy, sandy path, past gardens ancient Egypt, rebuilt the place, and orange-groves, and through the calling it after his own name, mean-looking village of Semirtych; Ptolemais. After the close of the and, in about a couple of hours, we Crusades, Acre declined into a com- see on our left hand on the seaparatively insignificant port, until shore the good-sized village of Zb, the middle of the 18th century A.D., the Achzib of the Old Testament (Josh. xix. 29). In Greek times it was known as Ecdippa.

Soon after passing Zîb we reach important city, and the capital of the foot of the mountain range which runs from east to west across the northern end of Palestine. dividing it from Phœnicia, and projecting into the sea in the form commence the steep ascent of Rasappreciate the force of its ancient appellation, Scala Tyriorum, or the "Ladder of Tyre." The old path was literally cut in the rock like steps; and men, horses, mules, camels, and all kinds of baggage waggons have been compelled to with difficulty over this rugged and leave it to our right. We pass a buchadnezzar, Alexander, Pompey, dilapidated country house which Napoleon, and multitudes of warriors of lesser note have looked 11 hours' ride from the White

reached the summit of the ascent, dangerous looking rock-cut pass and his Turkish rulers! over and around another splendid chalk cliff, called appropriately the White Cape. The whole way to him by Solomon. It appears from the foot of the cliffs to the that at the extreme north of his great Phœnician seaport is literally dominions, amongst the hills of strewn with shapeless masses of Upper Galilee, and adjoining the stones, marking the ruined and territories of the Phoenician king, desolate sites of once-populous but Solomon had twenty cities, or now utterly forgotten towns and villages, which had given him villages that, in the days of old, some trouble on account of the lined the seashore to the south turbulence and lawlessness of their of Tyre. We cross one or two inhabitants. Thinking to kill two water streams, and see the remains birds with one stone, he designed

down from the heights of Ras-en- Cape, we reach the abundant and Nakûrah upon that strangely well-watered foliage of the gardens mystic and sacred little country at Ras el-Ain. The meaning of which for so many centuries has this term is "Fountain head"; been known as the "Holy Land." and here we see the huge and We now turn to take our farewell massively constructed Reservoirs view of it as soon as we have that formerly supplied the city of Tyre with never-failing stores of which, by the way, has of late good fresh water. The arched been rendered far easier by the aqueducts which conducted the construction of a decently broad water from this point to the city and level road; and then, facing are still remaining, though in a again northwards, we ride near to ruined condition; and their extreme the edge of the cliffs overhanging age is attested by the limestone the sea, sometimes dipping down stalactites and stalagmites which almost to the margin of the coast are to be seen at frequent intervals. itself, till we reach a small khan, The great mass of water now rushes or wayside inn, beside a fresh into the sea across the sands of Ras stream of water welling out of a el-Ain; and this munificent bounty spring, where we are fain to halt of Nature is suffered to waste away awhile to rest. This is now called unutilised, though a comparatively Iskanderaneh, and is the site of small outlay of labour and money Alexandroskene, where Alexander would repair the conduits and is said to have pitched his camp supply the modern city of Tyre during a portion of the time when with all the water that could be he was besieging Tyre. Beyond needed for domestic, municipal, or Iskanderûneh the road gradually sanitary requirements. Such is the ascends until we reach the wild and thriftless spirit of the modern Tyrian

A very interesting and pretty Ras el-Abyad, or the "White local tradition attaches itself to Cape." The sea dashes up to the Ras el-Ain; whether true or not, base of the cliff, 200 ft. beneath us; we are unable to say. The Tyrian and, in fact, our very path over- natives will tell you that the reserhangs the water, which, in the voirs were constructed by Solomon, course of eges, has eaten its way after the completion of the Temple into the rock, forming hollow caves at Jerusalem, as a mark of gratitude beneath us. A guard house stands and friendship for his ally and at the head of the pass. From this coadjutor, Hiram, King of Tyre, promontory we obtain our first We read in the Bible that Hiram good view of Tyre on its sandy was not altogether pleased with the peninsula, about 7 miles north of first token of appreciation offered of a fine old bridge; and, after to rid himself of the annoyance,

show of generous gratitude, by Song of Solomon: "A garden in-presenting these cities and their closed is my sister, my spouse; a district to Hiram. The latter, spring shut up, a fountain sealed; having made a tour of inspection . . . a fountain of gardens, a well of through the proffered district, living waters, and streams from quickly discerned the motives Lebanon. Awake, O north wind; which had actuated Solomon's con- and come, thou south; blow upon duct; and, though he could not my garden, that the spices thereof actually refuse the gift without may flow out" (Song of Sol. iv. 12, 15, committing a breach of Oriental 16). Certainly, a garden at Ras eletiquette which would have been Ain would be fed with "streams from nothing less than a casus belli, he Lebanon," for it is from the Lebanon sufficiently demonstrated his sense range that all this abundance of of the indignity which had been water comes. Moreover, it would offered to him, by sending Solomon be for just such a garden as this a sum of 120 talents of gold as that the north and south winds purchase - money for the district, would be the most beneficial. which he further stignatised by The east wind brings the scorengiving it the name of Cabul, ing and deadly siroco; whilst the
which signified "squalid," or, as stormy west winds of the winter
some say, "displeasing" (see have in the course of ages destroyed
I Kings ix. 10-14). Thus far we the garden, by completely covering
have the authority of the scripit with sand from the seashore.
But the fresh invigorating breezes accuracy of the incident. of Tyre, asking what was the of this delightful tradition, but greatest boon which he could there is really no reason why it bestow upon him. Hiram ans-may not be strictly true. wered that his Tyrian subjects were suffering from a want of proper water-supply to their city; and it ride along the western margin of was in response to this that the beach, and then across the broad Solomon caused the massive and sands to the western gate of magnificent reservoirs and aqueducts of Ras el-Ain to be constructed, whereby Hiram's wishes were accomplished to the full. Thereupon the King of Tyre, not or Palatotyrus, was situated on the to be outdone in generosity and mainland, nearly opposite to the friendship, caused a most beautiful present town, but probably stretchgarden to be laid out around these ing several miles both to the north reservoirs; and this garden, when and to the south, parallel to the completed and adorned with sump- sea. The centre of this ancient city tuous kiosques and summer-houses, was occupied by the magnificent he presented to Solomon. Hither Temple of Melkarth, on what is now with his favourite wife, and it is elevation to the east of the broad

and at the same time to make a to this garden that he refers in the which he further stigmatised by The east wind brings the scorch-The from the north, laden with the pure local tradition carries on the story essence of the snows of Lebanon, further. According to it, Solomon, and the balmy, soft breath of the who did not wish to offend Hiram southern zephyrs, would in turn really, and who knew from the strengthen and nurture, harden and payment of the money that he mature, the fruits and flowers of the was seriously annoyed at the offer "garden of fountains." We have which had been made to him, then already said that we do not sent a special embassy to the King guarantee the historical accuracy

From Ras el-Ain we have another

# TYRE, OR SÛR.

The original city, called Old Tyre, Solomon used to come annually called Tell Mashak, the conspicuous sands behind the modern town. tion of the mainland city, in throw-The site of the old temple, which ing up a solid causeway 60 feet was for centuries the centre of vast wide across the narrow strip of sea

west of the larger, and almost the the broad stretch of sands between the gateway of Tyre and Tell the sands thrown up by the winter Mashûk was at one time open sea. As long ago as the days of Hiram harmlessly around the island, were and Solomon, the islands were inhabited, principally by fishermen, merchants, and traders; and a centuries they have accumulated to very busy scene of traffic and merchandise, of the loading and extent that the whole of the former unloading of vessels, and of all the island is buried many feet deep din and turmoil of a flourishing beneath the sand, which has so seaport, was daily enacted here. Hiram united the two islands into one, and they were supplied with water, like the mother city on the mainland, by the aqueducts from Ras el-Ain. By degrees the island city rivalled, and then excelled, its older companion on the shore; and, when Alexander the Great commenced his memorable siege in B.C. 332, it was at the very height of its glory, having more than recovered from the effects of two lengthened and terrible sieges, in both of which it had successfully resisted the most vigorous assaults and the most skilful strategy of two of the most famous conquerors of history,-viz., Shalmaneser, for five years, from B.C. 720 to B.C. 715; and Nebuchadnezzar, for thirteen and ignorant sect of Moslems who years, from B.C. 589 to B.C. 576. principally inhabit the district of Alexander completely destroyed Old Tyre on the mainland, and tians, the majority are Melchites, since his time it has never been a Greek-Catholic sect. There is rebuilt; but he found the capture a Protestant mission station here, of the island Tyre a far more with a few disciples and adherents, formidable task. In fact, he was and there are also a few families powerless to make any impression of Jews in Tyre. upon it, notwithstanding his most terials obtained from the destruc- stones and blocks of massive masonry

was not centered with a separated Tyre from the shippers, is now occupied by a mainland. This causeway still Moslem Wely, or sacred shrine.

The site of the modern city of Tyre cealed from view by the dense exists, but it is completely con-cealed from view by the dense was originally an island, or, to masses of sand with which it is speak more correctly, two small covered. The effects of this enislands, the smaller of the two due gineering feat of the great Macedonian conqueror have been far more whole of the space now occupied by fatal to the fortunes of Tyre than he himself could have foreseen; for storms, which hitherto had swept now caught by the causeway on either side, and in the course of such a height and spread to such an silted up the harbours both north and south, as to render them practically useless for modern vessels. Thus the source of Tyre's prosperity has been almost utterly destroyed; and, from being undisputed in her proud position as "Mistress of the Seas," she has sunk to the condition of an insignificant little seaport. During the last twenty or thirty years Tyre has shown some signs of a revival of prosperity; for in the commencement of the 19th century there were said to have been no more than 150 souls contained within her walls, whereas now Tyre has a population of over The greater part 5000 people. belong to the Metawileh, a fanatical ancient Phœnicia; and of the Chris-

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The remains of antiquity are not strenuous efforts for many months, so numerous as one might have until he succeeded, with the ma- expected; but there are enormous

Section 18

a clear day, one can see an almost ance; and it is known by the innumerable number of magnificent natives as Kabr Umm Hiram, or columns and pillars submerged be- the Tomb of Hiram's mother. neath the sea in the northern har- It is commonly supposed that the bour. There is also the remains of Hiram here referred to was the celean ancient Mole to the south, and brated King of Tyre, the ally and traces of the wall which once sur-contemporary of Solomon; but it is rounded the city can be seen at more probable that, if this is really intervals. There is now but little the tomb of any Hiram, it is that left of the famous Cathedral of Tyre, of the other Hiram of Tyre menat the consecration of which the tioned in the Bible, and known by sermon was preached by Eusebius, Freemasons as "Hiram Abiff," the therenowned ecclesiastical historian, "Son of the Widow of Tyre." He and within the precincts of which was the head artist and designer of lie buried the mortal remains of Solomon's Temple, and was evi-Origen, the early Christian Father, dently a man of great renown, to and of Frederick Barbarossa, the whose memory a splendid monufine and strongly built tower, called and the very fact of his being the Algerine Tower, stands in an entitled the son of a widow woman enclosed garden near the S.-W. of Tyre would imply, in an Oriental corner of the present town. The narrative, that the woman was a native name for Tyre is Sar, which person of some importance. Theremeans a "rock," and this appears fore these two tombs may be those to have been, more or less, its of Hiram, the architect, and his Semitic name from the earliest widowed mother. It is, however, times. Its primal importance still more likely that the names among the cities of Syria is shown which the tomb bear are of comby the fact that the word "Syria" paratively modern concoction, and takes its name in all probability that they were really erected as from Sar, -Syria thus meaning the funereal monuments of people whose "Country of Tyre."

Those who can spare the time should make an excursion from Tyre to see the Tomb of Hiram and the monumental rock-carvings of the Wady Kana. The trip there tance northwards along the coast, and back will only occupy a few and then branch off inland in order hours, and these interesting relies to cross the Nahr el-Kasimiyeh, or of antiquity are well worth a visit. River Litting, by an old but still The Kabr Hiram, or Tomb of perfect Roman bridge. The "Divid-Hiram, consists of an immense ing River," as the Arabic title stone sarcophagus, with a lid some- implies, is the third in size in Syria, what pyramidal in shape, the whole being inferior only to the Orontes standing upon a huge rock slab, and the Jordan. It marked the which in its turn is supported by a boundary between the districts of pedestal formed of colossal stones. Tyre and of Sidon in the old The tomb is over 20 ft. high from Phœnician days, and the tract of the base of the pedestal to the country to the north of it was crown of the lid. The monument known as Great Sidon (Josh. xi. 8, is undoubtedly Phœnician, and of xix. 28). It also marks the extreme extreme antiquity. Near it stands northern limit of the operations of

to be seen in various parts, and, on character, but smaller in appearnames, however illustrious they must once have been, have long since been lost in oblivion.]

### Tyre to Sidon, 7 hrs.

From Tyre we proceed some disanother tomb of somewhat similar the Palestine Exploration Society, and may thus be considered in marauders, abandoned their homes future, perhaps, as the northern boundary of Palestine proper. It rises in the Beka'a (see p. 117), not far from Baalbek, and its course is marked by some of the grandest and most romantic scenery in Syria.

A very delightful trip can be taken from Tyre to Baalbek along the course of this river, amongst the most interesting objects to be visited on the way being the magnificent Crusading castle of Belfort, now called Kul'at esh-Shuktf, the Natural Bridge of Kuweh, and the ruined Phœnician temple of Neby Safa.

After crossing the bridge over the Litany our way lies for several miles over an uninteresting plain between the seashore and the hills, which form the south-western spurs of the mighty Lebanon range. pass on our right an old disused Roman bridge over the Wady Abu'l Aswad, and presently pass some distance to the west of the village of Adlan, situated at the foot of the hills. The word Adlûn is an Arabic corruption of the Latin Ad Nonam, this place marking the 9th Roman milestone north of Tyre. One or two villages now appear in sight, picturesquely planted on the summits of hills, and amongst them the largest and most conspicuous is

so celebrated from the story of Elijah and the widow (1 Kings xvii. those days was on the plain by the seashore, close to the white domed Moslem shrine called Elconstant attacks from robbers and or antiquarian interest to be seen

upon the plain, and removed their settlement to its present heights upon the hills.

The sea-coast here trends slightly eastward of its former course, and Sidon comes into view in the distance. Our path continues along the coast, and we cross the beds of several streams, the principal of which is called Nahr Zaherani, or the "Flowery River," and, about two and a half hours after passing Sarepta, we ride through the luxuriant gardens and orange-groves which adorn the outskirts of

# SIDON, OR SAIDA,

the "Fishing Town," as its name implies.

Sidon has, during late years, recovered from its desolation and ruin to even a greater extent than its equally famous neighbour, Tyre. In the middle of the 18th century there were not more than a few hundred inhabitants in the place, and Sidon now numbers over 15,000 souls, of whom by far the greater number are Christians. There are scarcely more than 1000 Moslems, and the Christians are principally Greek Catholics and Maronites. Missionary work goes on in Sidon somewhat extensively, the American Presbyterians having here a very fine college for young men and boys, and also an admirable girls' school. The Latins, or Surafend, the modern representative of the represented,—the Franciscans, the Jesuits, and the Sisters of St. Joseph having under their supervision several well-ordered ecclesiastical and scholastic institutions. Nor are the Jews without their 8-24). The actual Zarephath of influence here, for there is a school conducted by the Alliance Israélite. The streets of Sidon are for the most part narrow, crooked, and Khudr, which we pass upon our dirty; but they have a certain way; but the inhabitants of the Oriental charm about them. Several place, finding themselves exposed of them are covered in with arched from their unprotected position to roofs. There is little of historic

is well worth a visit. The view from it is fine and interesting. Another castle stands at the entrance to the northern harbour, on an island which is connected with the mainland by a massive arched bridge of stone. This latter castle, which dates from the 13th century A.D., is now used as a Turkish garrison, but it is very dilapidated and out of repair.

The harbour itself is almost entirely girt round with rocks, like that vessels frequently ride at anchor here, but steamers cannot enter. Originally there was a second harbour on the south side of the town, and it was known as the "Egyptian Port," but this is now useless for any principal harbour to the north there is an island with a lighthouse upon of rock which stands at the extreme which the town of Sidon is built, and which separates the two harbours, there are numerous remains of excellent masonry work, markseaport of Phœnicia. The glory of Tyre and Sidon have, indeed, departed; and yet their fate has been "more tolerable" than that Himself had foretold (St. Matt. xl. 22; St. Luke x. 14).

in the town; but the old Crusading Jaffa. However this may be, the Castle, situated on an elevated ancient capital of Phænicia seems position at the S.-E. of the town, already to have gained a renewed youth, and to sit adorned as a fair bride amongst her wreaths of orange blossoms. The Lebanon range rises grandly to the east of the town, and at its base lie innumerable rock - cut tombs and cemeteries. bearing eloquent testimony to the ancient size and glory of Sidon. Amongst these, the most interesting and important are Magharet Ablan, or "Caves of Apollo," to the S.-E. of the city, where was discovered a cemetery of the ancient Phœnician of Jaffa, but the entrance is wider kings, amongst them being the and less dangerous. Small coasting famous Sarcophagus of Ashmanezar, which is now to be seen in the Louvre at Paris; and the great rock-catacombs of Halâbîyeh to the N.-E. of Sidon, where, in February 1887, one of the most remarkable discoveries of modern times was The series of rock-cut practical purposes, and it is greatly made. The series of rock-cut filled up with sand. Outside the chambers, which were reached by openings in the 4 sides of a square rock-cut shaft at the depth of 39 it. Both here and on the large ridge feet below the surface of the ground, contained no less than seventeen west end of the promontory on exquisitely carved and ornamented sarcophagi, mostly of Greek workmanship of the highest period of ancient Greek art, though there were also two very interesting royal ing the sites of busy quays and Phænician sarcophagi. The whole wharves when Sidon was the great were carefully removed to Constantinople, where they are now to be seen in a handsome museum in the grounds of the Seraglio, which was built expressly for their accomof Capernaum, Bethsaida, and modation. The Greek coffins Chorazin (see p. 96), even as Christ proved to be those of the Greek generals and officers of Alexander the Great's army who perished at, Sidon is far more beautifully or after, the Battle of Issus, or situated than Tyre, and her suburbs during the course of the siege of are infinitely more fruitful and Tyre, and were buried at Sidon, prolific. The orange-groves of which had thrown open its gates to Sidon rival even those of Jaffa, and the Macedonian Conqueror, and the there are many who prefer the taste inhabitants of which were always of the oranges of the former to friendly to Alexander and his army. those of the latter. Many also pre- Amongst these superbly noble dict that in process of time the specimens of Grecian sepulchral export trade of Sidon in these art, one sarcophagus stands out delicious fruits will excel that of supreme above all the others in

beauty, grace, and perfection of of the river Damar (the ancient design and execution. ander the Great," by Haskett Smith, in Macmillan's Magazine, January these wonderful tombs were discovered are now completely hidden again from sight, both they and the shaft being filled with rubbish.

### Sidon to Beyrout, 71 hrs.

We leave Sidon by the Gate of Beyrout, and proceed northwards along the shore, crossing the mouth quitting the city, and that of a making our way to our hotel larger river, the Nahr el-Auwaly, through the streets of Beyrout. called by the Greeks the river Bostrenus, about a mile farther on. Soon afterwards our way bewe cross over a projecting, rocky headland, known as Ras Rumeileh, conquerors.

We now reach the broad mouth consequence.]

This has Tamyras), which is the largest river been proved, almost beyond doubt, between Sidon and Beyrout. Someto be none other than the actual times in rainy weather the river is Tomb of Alexander the Great him- so swollen that it is impossible to self. (See Art. "The Tomb of Alex- ford; and in that case one has to diverge to the right in order to cross it by the bridge. A long and fatigu-The chambers in which ing ride on the seashore brings us at length to the Khan Khulda, called in Byzantine times Heldua: and here we leave the shore and follow a soft, sandy road for several miles, through lanes bordered with cactus hedges and with gardens on either side. The signs of the out-skirts of a large city gradually make themselves more apparent as we advance, and at last we find of a small stream immediately after ourselves at the end of our journey,

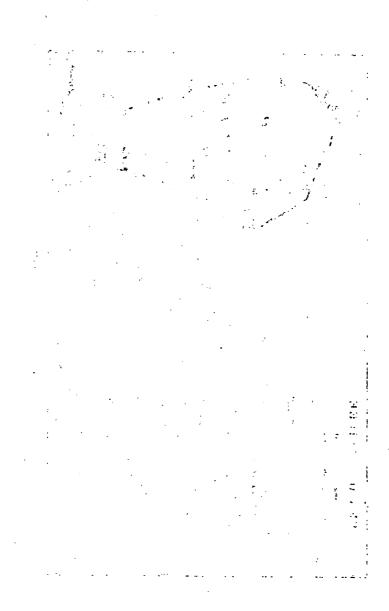
[Another route may be chosen comes very rough and stony, and from Sidon to Beyrout, considerably longer and more difficult than that of the shore, but at the same descending again to the shore on the time it is full of far greater beauty other side. There is nothing of in- and interest, since it leads over the terest on our tedious journey, with hills and dales of the western spurs the exception of Khan Neby Yunus, of Lebanon. It passes through a white building near the shore in a Jan, celebrated as the home for small bay between two rocky headlands, which marks the spot where remarkable Lady Hester Stanhope local tradition says that Jonah was (see Kinglake's Bothen), and the cast up upon the seashore. A great place where her remains lie buried; battle between the Syrians under through Mukhtara, Bteddin, and Antiochus the Great and the Egyp- Deir el-Kamar, some of the printians under Ptolemy Philopater cipal villages of the Druses; and occurred on the next headland, Ras thence through Ain Anab, Shu-Damar, in the year B.C. 218, in weifat, and Hadeth, to Beyrout. which the Syrians were complete This route can be recommended to those for whom time is not of any

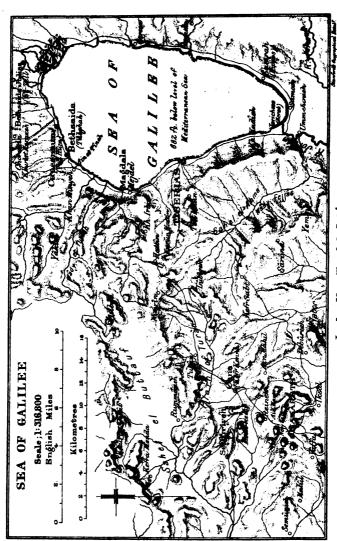
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## PART III.

### THE LEBANON DISTRICT.

#### Entrance Port—BEYROUT.

SECTION 19.

BEYROUT.

Hotels.—See "Hotel List."
Consulate. — British Consul-General, R. Drummond Hay,

Esq., offices in the Post Office Buildings.

Banks.—Imperial Ottoman Bank, in the Post Office Buildings; Messrs. Heald & Co. (manager, Mr. C. Smith).

Post Office.—All the offices are in the same buildings, and letters can be despatched or received through the British, French, Austrian, German, or Turkish post offices.

Railway.—Fares to Damascus, 20s. 1st class; 14s. 2nd class; 10s. 3rd class.

Steamers.—For Haifa, Jaffa, Port Said, and Alexandria, weekly, per Austrian Lloyd or Khedivial steamers; for Jaffa, Port Said, and Alexandria, weekly, per Messageries Maritimes steamers; fortnightly, per Russian and Turkish steamers. For Smyrna and Constantinople, weekly, per Austrian Lloyd and Messageries Maritimes steamers; fortnightly, per Russian and Turkish steamers.

Churches. — Anglican, at the chaplain's residence. Presbyterian, in the centre of the town.

Carriages.—Can be hired on the which it is displayed.

quay at the Custom House. About  $1\frac{1}{2}$  francs per hour in the town, 2 francs (10 piastres) outside.

The shores of the Mediterranean, renowned as they are in so many parts for exquisite and romantic beauty, have few scenes to show more delightful to the eye than the vision of **Beyrout** as approached from the sea. The handsome sweep of St. George's Baywith its deep blue waters, the broad arc of its shores, covered at one end with the picturesque houses of the city, their walls painted in glowing colours and the roofs red-tiled, and verdant at the other end with innumerable mulberry-groves; the gradually shelving terraces behind, clambering up the mountain sides, from the level of the plain to the heights of Beit Mireh and Brumana, and clad with the deep green of the dense pine-groves; the white clumps of buildings marking the sites of large and flourishing villages, dotted about in all directions on the slopes and summits of the majestic range in the distance; the snowclad ridges of the lofty Sunnin crowning the scene; and the bright sun shining in the clear blue atmosphere over all,-presents such a pageant of the works of nature and of art as is equalled only by the noble and widespread theatre upon

Until the last few years Beyrout Syrian Schools. A good and fairly commodious ants to learn the English tongue. harbour has, however, now been masonry breakwaters and jetties; Syrian coast. works at the latter place have been and cotton goods, furniture, and the hills. various articles of food the principal British company. and energetic scholastic institutions of the harbour quays. in the city. At the same time, the American College and the British- Prince, Fakr ed-Din, to protect the

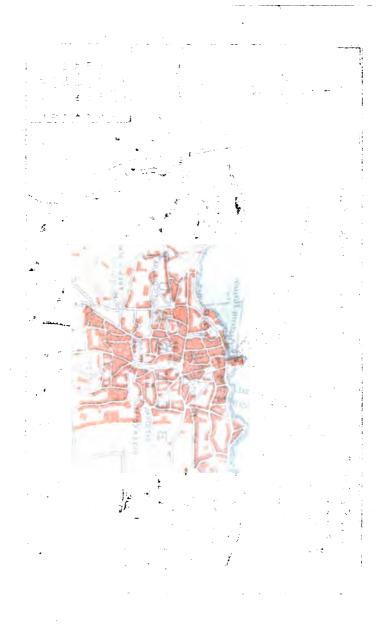
The constantly had no real harbour; and, as at increasing influx of British and Jaffa and Haifa, steamers were American tourists also does much to obliged to anchor in the open sea. stimulate the desire of the inhabit-

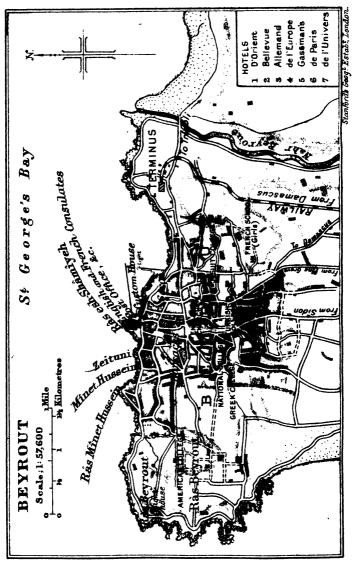
The climate of Beyrout is saluformed by the construction of solid brious and delightful, especially in the winter and spring. During the and Beyrout can boast of having at summer months it sometimes bepresent the only really safe anchor- comes very hot, though always age for vessels of all sizes on the cooler than Haifa, Jaffa, and the The city contains other towns on the Syrian coast. about 130,000 inhabitants, and is This is owing to the proximity of more European in its character than the heights of Lebanon, the topmost any other city in Syria or Palestine. summits of which are scarcely ever As the seaport of Damascus, it does entirely free from snow. The prina thriving export and import trade; cipal inhabitants of Beyrout migrate but its prosperity is likely to be to the hills during the summer seriously affected as soon as the rail- months, and there are several deway is completed from Damascus to lightful summer resorts from 4000 Haifa, and the artificial harbour to 5000 ft. above the level of the sea.

The British Consul-General resides carried into execution. Grain, silk, at Beyrout, though during the and wool are the principal exports, summer he generally removes to

There are not many remains of imports, of Beyrout. It is the head antiquity to be seen in Beyrout or of the government of Western its immediate suburbs, the most Palestine, being the seat of the notable being the ruins of a pic-official residence of the Vali, or turesque Crusading Castle on the Governor-General. There are hand-margin of the sea, near the harbour. some Turkish barracks, and a toler- Fragments of ancient masonry and ably large garrison is stationed prostrate columns may be met with Beyrout is well supplied here and there on open spaces and with water from modern reservoirs waste plots of ground, but the onnear the Dog River (see p. 111), ward march of civilisation has swept which are owned and managed by a away most of the landmarks of the On the other past in the construction of the broad hand, a French company supplies streets and splendid houses which the city with gas. The French in- are the chief ornament and attracfluence, indeed, is very prominently tion of modern Beyrout. In the felt in Beyrout, and most of its centre of the town is a fine open inhabitants can speak the French square, called the "Place des language. This is due partly to Canons," where are situated the the fact that the greater part of its Serai, the headquarters of the trade is conducted with France by French Diligence Company to way of Marseilles; but principally Damascus, and one or two fairly to the fact that the Roman Catholics, decent hotels. The principal hotels, who are under the protection of the however, are situated on the esplan-French Government, have very large ade overlooking the sea, to the west

The most beautiful and fashionknowledge of the English language able resort of Beyrout is the marvelis very rapidly spreading in Bey- lous series of Pine-Groves, originally rout, thanks chiefly to the excellent planted by the renowned Druse





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plain of Beyrout from the inroads of the vast masses of red sand, which are ever threatening to encroach upon the fertile gardens and plantations. These pines, called in Arabic Snoba, have grown to an enormous height and are of a marvellous density; and they are intersected by broad and handsome roads so smooth and level as to form perfectly ideal promenades for victorias, landaus, and horsemen.

Every Friday and Sunday during the season a large and well-trained band discourses sweet and stirring music, and there are Cafés at intervals where one can lounge at tables in the open air, watching the gay scene of the passers-by and listening to the music of the band.

An interesting drive or walk may be taken to the headland at the extreme west of St. George's Bay, called Ras Beyrout, or "Beyrout Head." On the way thither or returning a halt should certainly be made for the purpose of visiting the great American College belonging to the Presbyterian Mission, and inspecting its splendid and interesting buildings.

#### SECTION 20.

# EXCURSIONS FROM BEYROUT.

#### (1) THE DOG RIVER.

If time will permit, an excursion to the **Dog River** should on no account be omitted by any visitor to Beyrout. There is a good carriage road all the way, and the trip can easily be accomplished in a morning or an afternoon. The return journey is only about 15 miles altogether.

We leave Beyrout by the eastern road, and cross the stony bed of the Nahr Beyrout, or "Beyrout River," by a handsome bridge, near to which are the gardens laid out by the celebrated Rustem Pasha when he was Governor of Syria, which are quite worthy of a quarter of an hour's delay to visit.

Our road next takes us through several miles of luxuriant mulberrygroves, the trees of which are cultivated for the sake of the silk worms. myriads of which are hatched and nurtured for the staple industry and manufacture of the Lebanon About half-way to the district. Dog River we pass through a village called Antelias, where it will be well to halt at the door of a small church by the roadside, and enter it for a brief visit. There is nothing of special interest in the architecture or adornments of the church, which are of the plainest possible description; but its interest lies in the fact that, whether rightly or wrongly, it is said to be the Oldest Christian Church in existence.

The Waterworks of Beyrout are the next objects of interest to claim our attention; and soon after passing them we arrive at our destination at the handsome Bridge over

the Dog River.

A ruined old Roman bridge is seen a short distance away, higher up the river. The Nahr el-Kelb, as the Arabs call the Dog River, was famous in classical times under the somewhat similar title of the Lykos, or "Wolf River." names are said to have been derived from a remarkable natural rock, in the shape of a dog or wolf, which stood at the head of the cliff on the southern side of the mouth of the river, and which, owing to the peculiar shape of certain cavities in it, emitted curious sounds, like the howling of a dog or wolf when the wind was in a particular quarter. This natural phenomenon would inevitably give rise in ancient times and in an Oriental country to a supernatural tradition connecting it with some miraculous story or incident. The rock, which has been overthrown by some agency, natural or human, now lies prostrate on its back in the sea at the foot of the cliff, and can clearly be distinguished in the shallow water with its four paws uppermost.

The great interest attaching to

tradition or freak of nature, nor to the view to be obtained from the spot, beautiful and romantic though it be. The attractions of the locality are a series of marvellous Rock-cut Designs and Inscriptions, which can still be discerned in the face of the cliff immediately above the course of the ancient way over the rocks, though most of them are, unfortunately, now almost effaced by the hand of time and weather. They are the hoary records of the militory, graven by the monarchs themselves when they and their armies crossed this difficult pass on their Egyptian tablets. way northward or southward in pursuit of conquests. Three of these rock tablets are of Egyptian construction, and in all probability they were executed by the order of Ramses the Great himself during that important and mighty campaign against the Hittites at Kadesh on Orontes, which is recorded so graphically on the monuments of the Ramesseum at Thebes, the Hall of Karnak, and the Temple of Abu Simbel. Five of them are Assyrian. and probably record the expeditions of Shalmaneser, Sennacherib, and Nebuchadnezzar.

Indeed, the name of Sennacherib himself has been deciphered, according to the opinion of some archæologists. More than 3300 years have passed away since Rameses halted here on his memorable march; and at least 2600 years since the days of the Assyrian conquerors. Yet there in the eternal rock, though not eternally graven, can still be seen the living witnesses of the martial prowess and haughty pride of those heroes of antiquity whose names adorn or mar the pages of history, sacred and profane.

Besides those rock-inscriptions mentioned above, there are others in Greek and Latin; whilst on the

the mouth of the Dog River does bridges is a very distinct inscription not, however, belong to this curious dating from the latter end of the reign of Marcus Aurelius (A.D. 166-180), where he is entitled "Germanicus," a name given to him after his conquest of Germany in A.D. 175. The French Emperor, Napoleon III, has endeavoured to emulate the immortal fame of the heroes of antiquity already mentioned; for on another tablet we find an inscription carved to his honour by the French soldiery who were sent out to the Lebanon district during the sanguinary outtary marches of some of the most break between the Druses and the illustrious warriors of ancient his- Maronites in A.D. 1860. This inscription has been graven on the obliterated face of one of the ancient

> [A wildly romantic and beautiful, though steep and difficult, path leads up the course of the Dog River, into the heart of the majestic Lebanon mountains, at Afka, the ancient Apheka, where rises the Nahr Ibrahim, the classical Adonis River, and where lies the scene of the familiar legend of Venus and From Afka the steep Adonis. path leads up to the famous Cedars of Lebanon at Bsherreh. trip should not be attempted without a guide, nor by any one who is not both active and strong. It can only be accomplished during the summer or early autumn months.]

Very pleasant drives may be taken from Beyrout to Beit Mirch, Brumana, Bukfeiya, Aleih (all of which are favourite summer resorts), Hadeth, and Baabda, where is the official residence of the Christian Governor of the Lebanon. Full particulars as to time, fares, etc., can be obtained from the hotelkeepers or tourist agencies.

### (2) TRIPOLI AND THE CEDARS OF LEBANON.

Tripoli is the best place whence side of the road between the two to make the ascent to the Cedars of Lebanon, though, as we have men- Maronite convent, and Shananair, tioned above, the trip may be made Many exquisite views are to be direct from Beyrout by way of the obtained along this route; and, if

Dog River.

The best way of going from Bey- tainly recommend it.] rout to Tripoli is by steamer, if the time of starting is suitable, but the Messageries Maritimes is the only port, and then only once a fortnight in each direction.

We will describe the route by road, merely advising the traveller by all means to take tents with him if he purposes visiting the

Cedars.

From Beyrout to the Dog River, see p. 111.

We pass several villages prettily situated on the hillsides, but none we come to Janeh, which stands in Beyrout in the distance. At the farther end of the Bay of Junch we a path leads up to the village of churches, one of which has been Ghaztr. Some travellers ascend turned into a dwelling-house.

After leaving Jebeil we may notice the Nahr Ibrahim (see p. 112), or and refreshment. mend this way.

over the hills from the Dog River the sea for a time, striking inland to Ghazir, which some may prefer to the right, in order to avoid the to the route along the coast. It bold promontory called Ras Shakka,

time be no object, we should cer-

Crossing the Nahr Ibrahim near company that calls regularly at that its mouth by a bridge, we pass by several villages without note, and crossing two other bridges over small streams, we at length reach

#### JEBEIL,

the ancient Gebal, the Phœnician inhabitants of which were famous in Old Testament times as masons and shipwrights (see 1 Kings Crossing the river by the new A.V., "stone-squarers," is really bridge, we follow the coast-line as "natives of Gebal"; and Ezek. far as Batron, merely quitting it xxvii. 9). In Greek days it was for a few minutes at certain intervals known as Byblos, and was celeto cut off projecting headlands. brated as the birthplace of Philo. The mythological legend of Venus and Adonis first found its way into of them is worthy of mention till Greece from Byblos, where a great annual sacred festival in commema lovely position in the middle of a oration of the death of Adonis was beautiful little bay bearing its own held. There are some rather inname. We may pause every now teresting ruins in Jebeil, though and then to look back and admire the place itself now is quite inthe grand sweep of St. George's significant. Especially worthy of Bay, with the picturesque vision of mention is the ruined Castle, a fine Crusading Church belonging to the Maronites, and dating from the cross a small river, near to which 12th century, and two other smaller

point to the Cedars, by way of with interest the frequency of the Atshit, Kartaba, and Akarah (close khans which stand by the side of to which is a natural bridge over the road, inviting travellers to rest There are at river Adonis, but we do not recom- least a dozen of them between Jebeil hra

### BATRÔN,

[There is a very picturesque ride the ancient Botrys, where we leave passes through Antirah, where is and known by the Greeks as Theo-a large Jesuit convent, Ghosta, prosopon, or "the Face of God." Ain Warka, a romantically situated Before reaching the village of Shakka, from which the headland is named, we again approach the sea; but we soon diverge slightly from it, and as we ride along we notice several villages, some above us to the right and others below us on our left. After cutting off another small headland we reach Kalamim, the Arabic corruption of Kalamos, under which name we find it mentioned by the Latin author, Pliny. In a short time after passing this place we reach

#### TRIPOLI.

also known sometimes as El-Mineh. the Harbour, though, strictly speaking, this latter title belongs merely to the maritime portion of the town. Tripoli means "the Triple City," and it was formerly divided into three separate quarters, inhabited by three different races of people, Syrians, Phœnicians, and Arabians. Tripoli is pleasantly situated amidst extremely fertile surroundings. The space between the harbour and the town itself is covered by fruitful orchards and gardens, oranges, mulberries, and tobacco being the principal products. By far the larger portion of the inhabitants are Moslems, but there are a large number of orthodox Greeks, and a fair proportion of Maronites. The American Presbyterians have a mission here, College at Beyrout.

The street scenes of Tripoli are Beyrout, and resemble Damascus on a small scale.

By far the most interesting place in the neighbourhood of the town is the celebrated **Dervish Monastery** on the banks of the river Kadisha, where the original ceremonies of the in their full character and significance and have not, as at Constantinople and Cairo, degenerated edification of European tourists.

To reach the Cedars we leave Tripoli by the S.-E., and, threading our way through fertile olive-groves, we follow the course of the river Kadisha for some distance; and then, crossing it by a bridge, we ascend a steep path to the villages of Zegharta and Kefr Hattah. Beyond these we follow the Wady Khalidiyeh to Ehden, where is a splendid view over the valley of the Kadisha, and also over the Mediterranean Sea, with Tripoli on its margin, we ourselves being at an elevation of nearly 4800 ft. above them.

Long before reaching Ehden we called in Arabic Trablous. It is have begun to realise the glorious and romantic scenery of world-famed Lebanon; and as, on continuing our way, we gradually rise higher and higher, the magnificent landscape becomes wider, grander, and more sublime. There are two ways from Ehden to the Cedars: the one by Kanobin (where is a monastery belonging to the Maronites, occupying an awfully majestic and lonely situation on the very edge of a rocky cliff and surrounded on almost all sides by precipitous mountains), and Bsherreh, from which the greatest grove of Cedars takes its name; the other in a more direct line, over steep hills and across deep valleys, amid wild and stupendous scenery, with scarcely any signs of habitation. former is the route generally chosen, under the auspices of the American but the latter has much to recommend it. If the traveller intends returning to Tripoli, it will be well far more Oriental than those of to go one way and return the other.

#### THE CEDARS

(Tripoli to the Cedars, 5 hrs.)

of Bsherreh form now only a very small remnant of the extensive and apparently boundless forests that Dancing Dervishes are still retained in ancient days covered the hills and valleys of the Lebanon. There are two other groves—at Barûk and at Maaser (see p. 117), but they are into little more than mere curious even smaller than the grove of spectacles for the amusement and Bsherreh, and are far less interesting to visit. The clump of cedars

at a height of nearly 7000 ft. above ence a genuine regret in bidding the level of the sea; and, during farewell to the solitary grove, and the greater part of the year, the carry away with us a solemn and ground around them is covered vivid sense of its beauty and nomany feet deep with snow. In the bility. late summer and early autumn, however, scarcely anything can be On leaving the Cedars we may imagined more romantic and dechoose three courses: (1) To return these Cedars. The wild beauty of parted to these noble trees, combine will briefly describe the third. to inspire sensations and reflections quite unique in their character. are in reality.

and art, the true sense of propor- hold it. tion gradually grows as we become more familiar with the scene; and, scend rapidly to Ain Ata, whe

which we have now reached stands on our final departure, we experi-

lightful than a night's sojourn among to Tripoli, as above described; (2) to return to Beyrout, vid Ghazir or the scenery, the intense solitude of Afka and the Dog River (see p. 111); the spot, the sombre and funereal (3) to proceed direct to Baalbek, aspect of the spreading branches, which is the shortest and easiest and, above all, the everlasting fame route to take. The first two courses which sacred association has im- have already been described; we

The road from the Cedars to and serve to conjure up a store of Baalbek leads over a lofty pass memories which will last so long as nearly 8000 ft. above the level of the faculty of memory remains. the sea; and at the summit of this Only a comparatively small number pass we obtain one of the most of the 400 cedars in the grove are sublime and extensive views in of extreme antiquity, but it is almost the whole of Syria and Palestine. impossible to assess the ages of Westward the eve ranges over peak these. Some authorities assign as and summit, many an one clad in much as 3000 years to the oldest, almost eternal snow, over chasm and others do not compute their age as ravine, over valley and mountain more than 2000 years. Between stream, to the blue waters of the these hoary giants of the primal Mediterranean on the far horizon, forest and the young striplings of with the harbour of Tripoli on its a few years old, there are specimens margin. Northward rises the lofof trees of almost every age; though tiest summit of Lebanon, to the the crowding together and the total height of 10,500 feet. Southward absence of cultivation have detracted are the peaks of Sunnin and Kenconsiderably from the full expan- isch, with the high-level mountain sion and magnificent appearance lake of Yammaneh beneath. Imwhich the individual trees would mediately in front of us to the east otherwise have displayed. Indeed, lies outspread the reddish-green it is impossible to deny that the hollow of the Beka'a (see p. 117), first impression produced by this visible throughout almost its entire world-famed grove is somewhat dis-extent of 60 miles, 4000 feet beneath appointing, owing partly to the us. Beyond it stretches the long dwarfed condition of the trees and monotonous ridge of the desolate the small area which they cover, Anti-Lebanon, terminating at its and partly to the fact that the very southern extremity with the noble grandeur and loneliness of their summit of majestic Hermon. The surroundings makes them appear effects of colour and shade, of light smaller and more stunted than they and shadow, enhance the beauty of the scene, which can only be realised Nevertheless, as with many an- in all its grandeur by those who other sublime monument of nature have been fortunate enough to be-

From the top of the pass we de-

there is nothing to detain us; and then we traverse a well-wooded tract of country, thickly dotted with juniper bushes and abounding with stunted oaks. In a little more than two hours we reach Deir el-Ahmar, or the "Red Monastery," which evidently derives its name from the colour of the stone abounding in its neighbourhood. There In a short time after passing through this village we reach the plain of weatherworn. on a pedestal about 6 or 7 feet high. The natives call it Amud et-1'at, after the adjacent village of that name; but its history is unknown. middle of the plain, and after passp. 118).

#### SECTION 21.

#### BEYROUT TO BAALBEK AND DAMASCUS.

BEYROUT TO DAMASCUS BY RAIL.

The stations on this line are Alev (13 miles), Jedideh-Shtora (29) miles), Zahleh-Mallakah (343 miles), Zebdani (60<sup>§</sup> miles), Ain-Figeh (76<sup>§</sup> miles), Damascus Beramkieh (895 Time, about nine hours. Fares, 1st class, about 110 piastres; 2nd, about 73; 3rd, about 36. Roughly speaking, 120 piastres= about £1. Leave the train at Mallakah for Baalbek.

Since the opening of the light mountain railway from Beyrout

(some 4 hours) in order to visit Baalbek.

The line of railway follows more or less the same course as the splendid French diligence road by which hitherto the journey has been made; and in describing the route along the latter we shall be giving a sufficient account of the former.

Leaving the terminus of the route is no monastery here now, though in the Place des Canons (see p. 110) there probably was in former cen- at Beyrout, we rapidly traverse a turies, for this village has been long few streets in an easterly direction, a Maronite settlement, and has at and leave the city by a handsome, the present time a fine church broad, straight road past the famous which may probably have been *Pine-Groves* (see p. 110). We dash attached to the departed monastery. rapidly along the plain, between orchards of mulberry trees, and soon reach the point where a good the Beka'a, and notice on our right carriage road branches off to the a solitary Column 68 feet high, with right. This leads to Hadeth, Baaba Corinthian capital considerably da, and Shuweifat (see p. 112); and The column stands immediately beyond the road we see a small cemetery with some handsome funeral monuments. The principal one is the tomb of a former Governor-General of the The village itself stands in the Lebanon, named Franco Pasha, who won great renown and veneraing through it a short half-hour's tion by the admirable justice and ride brings us to Baalbek (see clemency of his administration; and near this is the tomb of a famous Arabic scholar, Faris, who composed an Arabo-English gram-The wife and daughter of mar. another Governor, Wassa Pasha, also lie buried here.

Soon after leaving the road to Hadeth to the right we commence a long winding ascent into the heights of Lebanon, splendid views opening up to us at every turn of the road. When we have surmounted the crest of the lower range overlooking the plain of Beyrout, and passed the first haltingstage, Jemhur, the deep ravine, Wady Hammana, opens up on our left hand, and beyond it we see Beit Mirch, Brumana (see p. 112), and other villages perched on picturesque mountain heights.

We leave the road to Aleih to our to Damascus most visitors to these right, and reach the second halt at districts travel by it, though it is still Budekhan. Another long uphill necessary to drive about 25 miles stage brings us to Khan Sofar

(good hotel, close to railway station originally parts of one vast united and refreshment bar at station), where is a beautifully cold spring of pure fresh water. Not long afterwards, we surmount the head of the pass, at the height of 5500 ft. above the level of the sea, and in a short time we obtain very magnificent glimpses of the Plain of Beka'a, far beneath us, and of the Anti-Lebanon and Hermon ranges. The lofty summit immediately to our left is called Jebel Keniseh, or the "Church Mountain" (why we know not), whilst to the right lies the ridge of Barak, where is a small grove of cedars (see p. 114). We descend rapidly to Khan Murad, our next halting-place, whence by a steep and winding road we reach the half-way house at

#### SHTORA.

The Victoria Hotel here is very comfortable, and an excellent lunch can be obtained. If desired, a very procured. The host is courteous situated nearly 4000 feet above and obliging.

We will here leave the main diligence road to Damascus for a time, and secure a private carriage to take us to Baalbek.

Shtora to Baalbek, 41 hrs.

Our road runs nearly due northwards for several miles, skirting the east base of the Lebanon range, and expanse of

### THE BEKA'A,

the hollow plain that runs in a direction nearly S.-W. to N.-E. between the two great parallel ranges of the Lebanon and the Anti-Lebanon. The word Beka'a signifies "cleft," and the plain is each other. Lebanon and Anti-Lebanon were tions, and it belongs to the rule

range, and the Beka'a is the result of a "fault," as in the case of the Jordan Valley and that of the Nile. The Greeks knew it as Cole-Syria, or "the Hollow of Syria, and in the Old Testament it is called "the entrance of Hamath" (Numb. xxxiv. 8), "the entering of Hamath" (2 Kings xiv. 25), "the entering into Hamath" (Josh, xiii. 5), and "the entering in of Hamath" (Judg. iii. 3; 1 Kings viii. 65). ceived all these titles because it is the main approach to Hamath, now called **Hamah**, an important town lying at the extreme north end of the valley. This, then, marked the northern limit of the Promised Land, as will be seen by a reference to any of the passages referred to above. Although, in comparison with the heights of the mountain ranges bordering it on either side, the Beka'a is a hollow valley, it, nevertheless, should be considered good night's lodging can also be rather as a tableland, as it is the level of the sea. It is not actually level, inasmuch as there is a gentle but steady rise from south to north throughout almost the whole of the length of its course. In ancient days it was extremely fertile and highly cultivated; but it has suffered the fate of many other similar tracts of land, and is lying at present under the curse of a corrupt government and a careless having on our right the broad peasantry. In the neighbourhood of Shtora, Muallaka, and Zahleh, we see evidences of rather more careful cultivation; and the vineyards in those parts are healthy and flourishing. Muallaka and Zahleh, though almost continuous villages, are occupied by inhabitants differing in race and religion, and living on by no means friendly terms with Muallaka is almost so called because it seems to have entirely Moslem, and is the seat of been literally cleft between the the Turkish Governor of this portion mountains in the remote zons of of the Damascus vilayet; whilst the past by some terrible convul- Zahleh has over 15,000 inhabitants, sion of nature. In all probability all Christians with very few excepLebanon.

we come to Kerak Nah, where is mains of Baalbek. shown the so-called Tomb of Noah, noticed that an ancient stone sarcowho must have been literally a phagus has been unearthed, and set giant, according to the local tradi- up on one end facing towards Mecca, tion, for his tomb is 210 ft. long! so as to serve the purpose of a It is needless to say that this, like Mihrab, or prayer-niche. A few so many other traditional sites, years ago it was overthrown in a must be consigned to the limbo of storm, and now lies prostrate by the the fictitious. At the same time, as side of the shrine. will be noticed presently (see p. 121), there is some amount of suggestive another 1-hour's drive brings us to significance in this and other ancient the ruins and village of traditions which connect several spots in this district with the antediluvian patriarchs.

After passing one or two villages of no note, we halt at a small wayside khan, in order to give the horses breathing-time before cross- would appear, this place has been ing the plain of the Beka's to the the centre of very fervid religious road at the western base of the devotion and worship. Some author-Anti-Lebanon range. In the plain ities, indeed, are of opinion that to our right is the village of Temnin among the ruins of Baalbek are the the Lower; there being another remains of the Oldest Sacred Temple village of the same name, Temnin in the world (see below). The word the Upper, on the hillside to our "Baalbek" is evidently of Phoenician left. Half-way across the plain we origin, and is really a contraction cross a bridge over the river Litany, here a small and narrow stream in syllable having been lost in the comparison with its proportions passage of the word through the in the neighbourhood of Tyre (see Greek, which has no guttural exp. 101).

We drive on along a straight road. which constantly runs up and down examples in the Bible of places short hills corresponding to the commencing with the prefix Baal: undulations of the plain, and many such as Baal-gad (Josh. xi. 17, xii. 7, miles before we reach Baalbek its xiii. 5), Baal-hamon (Song of Sol. marvellous mass of ruins rises clearly viii. 11), Baal-hazor (2 Sam. xiii. and distinctly before us. In the 23), Baal-hermon (Judg. iii. 3, 1 transparent atmosphere we seem Chron. v. 23), Baal-meon (Num. to be constantly within close prox- xxxii. 38, 1 Chron. v. 8, Ezek. xxv. imity to it, only to find that we are 9), Baal-perazim (2 Sam. v. 20, 1 still several miles away.

ment supported by columns on the 33), and Baal-zephon (Ex. xiv. 2, 9, plain to our left, and, alighting Num. xxxiii. 7). In all these cases from our carriage, we proceed more the prefix denotes that a central closely to examine it. It is called shrine or temple, dedicated to Baal, Kubbet Daris, or "the Shrine of was erected at the place mentioned, Daris," from the village which lies for the use of the Baal worshippers in nearest to it. Its origin and age are the district around; very much as uncertain, but it appears to be some now in the Colonies, a church is

the Christian Governor of the some large stones and columns which lie scattered about in such abundant A short distance beyond Muallaka profusion amongst the ruined re-It will be

We re-enter our carriages, and

### BAALBEK.

Hotels. - See "Hotel List."

From time immemorial, as it of Baal-Beka'a, the final guttural pression in it corresponding to the Semitic Ain. We have frequent Chron. xiv. 11), Baal-shalisha (2 At length we see a solitary monu- Kings iv. 42), Baal-tamar (Judg. xx. Moslem shrine constructed out of established at one centre for the acmany miles around. At Baal-beka'a, The sublime and stupendous monuthen, was the central Temple of Baal, for the inhabitants of the towns and villages on and along the valley of the Beka'a. This is the origin of from the periodical shocks of earth-the word "Baalbek," which has quake, which have sometimes been proved such a stumbling-block to of terrible violence, experienced at many Oriental writers.

Small as the village is now, with scarcely 2000 inhabitants, mostly Christian, Baalbek was once a very populous and important city, and is said to have contained 250,000 inhabitants when in the full height which we reach immediately beof its glory. The ruins belong principally to the Græco-Roman period, Christian era; but, as we shall presently see, there are also noteworthy "City of the Sun," owing, no doubt, to the fact of its being so famous as the centre of the Baal-worship, which, as is well known, was simply the worship of the sun. In accordance with the special phase of worship attaching to the place, the largest and most important of the temples erected here by the Græco-Romans was the Temple of the Sun (see below). It is almost certain, however, that this great temple was never actually completed, and in this respect it differed from its companion temple, that dedicated to Jupiter, which, though smaller and less ambitious, was, nevertheless, entirely completed and used for several centuries. In the middle of the precincts of the Temple of the Sun, Constantine the Great built a small which can still be very clearly traced. Theodosius the Great also erected a church here, but his church has not been satisfactorily identiother mediæval Mohammedan wars, Baalbek was a fortified stronghold

commodation of the worshippers for at the very end of the 14th century. ments of antiquity have suffered not only from the frequent attacks of powerful armies, but even more Baalbek and in the district around.

We will commence our inspection of the colossal and most interesting remains by visiting

#### THE STONE QUARRIES.

fore arriving at the first houses of the village, and which is situated that, namely, immediately suc- in a hollow space to the right hand ceeding the first century of the of the road. The rocky cliffs addressed to the control of the road. joining the quarries bear very clear evidences of the stone-mason's and remarkable relics of periods both labours, and large spaces can be preceding and following that age. In seen where gigantic blocks have the Græco-Roman period Baalbek been hewn bodily from the mother was known as Heliopolis, or the rock. One or two of these huge blocks still remain in situ, nearly finished ready for removal, and yet remaining in their original position. undisturbed, it may be, for thousands of years. Conspicuous above all others, and in the very centre of the quarry, there reclines, in a slanting position, one Colossal Stone, called by the natives Hajar el-Hebla, or "the Stone of the Pregnant Woman, from a stupid local legend connected with it. This remarkable stone measures almost 70 feet in length, whilst its transverse section is a square of 14 feet wide. It has been computed to weigh upwards of 1500 tons, and it is said that it would require 40,000 able-bodied men, all pulling as hard as they could in the same direction upon a perfectly level and smooth surface, to move that stone a 1 inch Christian church, the foundation of in an hour! When we reflect that cricket-stumps might be set at their right distance apart on the face of the block, and that the bowler would have 2 feet at either end for his fied. During the Crusades and the run; that a Roman four-horsed chariot race could have been run upon its surface; and that it occupies as of great renown; but it was ruined much space as a ten-roomed house, and destroyed by Timoor the Tartar each room of which is 14 feet square

distance, or to raise it from the ground into a position in a wall. Indeed, we should unhesitatingly utely superhuman and impossible of execution without such mechanical appliances as electricity or steam, if it were not for the fact that similar stones have actually been hewn in and removed from this quarry, and have been raised to the height of 35 feet above the ground, and arranged in the side of a wall with the utmost skill and accuracy. We now proceed to view this Marvel of marvels, and fee this purpose we make our way round to the left on reaching the outskirts of the Acropolis, and pass round by the side of a sparkling little brook, called the Lejuge, to wall.

Here, high up on the wall side, we see the

#### THREE COLOSSAL STONES

to which we have already referred. They rest upon a foundation of no stones above the surface of the composed of blocks which anywhere else would be conspicuous by their size, but which here are completely dwarfed by the fourth layer. 30 feet long and 13 feet high. This

and 7 feet high, we can form some placed side by side, so exactly have estimate of its colossal size, and of they been squared and levelled, and the almost superhuman power that so accurately deposited in their would be required to move it to any places, that it is hardly possible to detect with the naked eye where one stone ends and the next begins.

This colossal wall is evidently of have pronounced such a task absol- far greater antiquity than the rest of the ruins at Baalbek, and probably dates back almost to prehistoric ages. What race of men could have conceived and carried into execution such works as these, which would tax the utmost skill and resources of the best engineers of our day, with all their modern appliances of machinery? By what implements or means did they remove and raise these stones? Why was the companion stone suddenly abandoned in the quarry, when it was all but ready for removal? For at the extreme left, i.e. north end, of the wall, in a line with the three largest the western end of the enclosing stones, there is clearly a gap, which has been filled up with smaller masonry, into which it had been intended that the stone in the quarry should be inserted, end on, so as to form the "chief corner-stone" of the wall.

We have devoted much time and fewer than four layers of massive thought, extending over many years, to the abstruse and engrossground, the three lower layers being ing questions enumerated above, and there is only one reasonable conclusion at which we feel that we can arrive,-namely, that here we have the sole-surviving relics of the works composed of six stones, each about of a gigantic race of men who once inhabited this portion of the world's layer is continued round the north- surface, but who were suddenly ern side of the enclosing wall of the swept away by some overwhelming Acropolis (see below). On the top convulsion of nature, leaving nothof the six stones rests the great ing behind them except these few Trilithon, as the Greeks called this undecipherable monuments of their colossal mass of masonry. Marvel- prowess and might. It is at least lous and astounding as are these worthy of remark that the natives stones from their very size, the skill of Palestine had still preserved and accuracy with which they have amongst them some vague tradition been carved into shape and placed of a race 'of "giants" when the in position are scarcely less awe- Israelites appeared to take possesinspiring; for, though no mortar or sion of the country (see Numb. xiii. cement has been used to unite them 33; Deut. ii. 11, 20, iii. 11, 13; together, and they, like those in the Josh. xii. 4, xiii. 12, xvii. 15). It layer beneath, have been simply is also expressly recorded in the

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might appear insignificant, is, nevertheless, worth recording. The district around Baalbek is the only one, in traditional associations with the antediluvian patriarchs. We have already passed the so-called "Tomb of Noah "at Kerak Nûh (see p. 118); on the same western base of Anti-Lebanon, is Neby Shit, which contains the so-called "Tomb of Seth"; and at Sak Wady Barada, on the Anti-Lebanon heights, between heights, Neby Shît and Damascus, stands that we see in the wester Neby Habil, the so-called "Tomb the Acropolis of Baalbek. of Abel." Near the Lake of Homs, In order to inspect the to the north of Baalbek, is a curious artificially formed hollow or basin in the ground, called Sefinet Nah, or "Noah's Ark," where, according to the local tradition, that patriarch constructed his ark in view of the threatened deluge.

Now, when we find an accumulation of local traditions such as these clustering around one particular spot, there is generally a prima facie evidence of something having occurred in the past to give rise to sober facts of history may have become overlaid with the incrustation of legend. That there was at some time, many thousands of years ago, a tremendous flood which overwhelmed this part of the world and swept away its inhabitants is now established by geological and sciensacred record; and we conceive of reasonable probability that the inhabitants of Baalbek and the whole district around were suddenly annihilated by such a convulsion Portico leading to the of nature as would come sweeping down the Beka'a, as through a funnel, carrying away with it everything human or inanimate that was steps, reaching nearly the whole movable, and utterly blotting out length of the east front, led up from

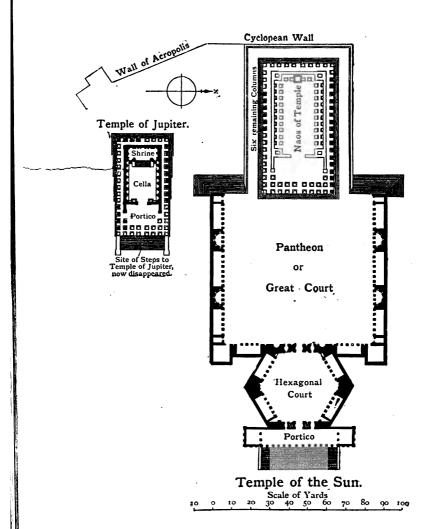
Bible that before the Deluge "there of existence whole races and tribes were giants on the earth" (Gen. vi. of people. This would account for To this may be added a fact the sudden cessation of the work on which, though when taken by itself it the Hajar el-Hebla in the quarry; and if, as seems probable, these people were of a gigantic stature, strength, or intellect, it would also so far as we know, which abounds account for the local traditions which makes their traditional tombs of such an abnormal length, as we have already mentioned at Kerak Nûh. Certainly, so far as we can a few miles south of Baalbek, and see, no race of people less than giants, either in body or mind, in stature or intellect, or in both combined, could have conceived and carried out, so far as they went, the Colossal Monument of antiquity that we see in the western wall of

In order to inspect the exterior walls on the north side of the Acropolis it is necessary to pass through an orchard, the door of which is generally kept locked. The owner, however, a native of Baalbek, is frequently inside, and will respond to a call; or, if not, he can be fetched by one of the guides or attendants, and will open the gate for a small fee. It will be noticed that the wall of colossal stones, similar to those in the fourth layer of the western wall, is not attached to the actual walls of the these traditions, however much the Acropolis, but that there is a space between, which is closed in on every side, though open above to the sky. This, which is called by the natives the Muristan, or hospital, is said to have been used at one time as a place of confinement for madmen and lunatics. horrible asylum, indeed! without tific research, as well as by the shelter, yet without hope of escape!

Passing round to the east end of that it is quite within the bounds the Acropolis, where is a small garden watered by the Lejuge (see above), we can see the remains of the exterior face of the Grand

#### TEMPLE OF THE SUN.

Formerly a broad flight of stone



the level of the ground below to ing the Great Court from the outof the wall originally covered by is charged for each visitor, this has been filled in with stones of Great Court, being raised 19 feet unequal sizes and shapes, and thus above the level of the ground outgives a bald and unfinished appear- side, has to be supported on an ance to the wall. At the top of elevated platform or stylobate, the the steps the Portico was entered greater portion of which is of solid in number; and from an inscrip- passages with vaulted ceilings and tion still legible upon the base of walls constructed of huge blocks of built, or at least commenced, by communication between the two.

Antoninus Pius, and therefore that A series of chambers was connected it dates from the middle of the 1st with these passages, but their purwas handsomely decorated, was two parallel passages, and emerge flanked on either side by noble on to the open space between the Wings, which were also adorned two great temples of the Acropolis. with highly elaborate carvings, some of which can still be seen.

was known as the Pantheon.

portion of the eastern wall support- p. 119).

that of the Portico. The portion side. A fee of 1 Midjidie (3s. 4d.) this flight of steps can be clearly being an official governmental tax distinguished from the rest, as it which there is no escaping. The through a fine row of columns, 12 earth, but in it are two parallel one of these columns, we learn that stone, and a third passage at right the Grand Temple of the Sun was angles to these forms a means of century A.D., i.e. between A.D. 138 pose is undetermined. We pass and A.D. 161. The Portico, which through the more southerly of the

Turning sharply round to the right, we enter the Great Court of The western wall of the Portico the Pantheon at its S.-W. corner, was pierced by three arched gate- and proceed to examine the elabways, of which only the southern- orate carving in its recesses, most one is now open, the other two especially the more westerly of the having been filled in with large two semicircular recesses in the blocks of stone. These gateways northern side. It will be noticed led into an Hexagonal Court, in that these recesses were originally four sides of which were chambers covered over by a semicircular or recesses, possibly for the accom- arch, the ceiling of which was modation of the priests of the handsomely carved. The beautiful temple, the two other sides, east and shell-work of the niches will also west, being occupied by gateways. attract attention; and a closer Through the western gateway of inspection will reveal the fact that this court a magnificent open much of the decoration was never square court was reached, which finished. Several blocks of stone remain in a half-carved condition. Its north and south sides were There are internal evidences in the occupied by further recesses, or character of the architecture and chambers, alternately semicircular adornments that work in this and rectangular; whilst rectangular temple was not discontinued until recesses were at the east end of the the end of the 3rd century or the court, and small square chambers 4th century A.D. The reign of the in the four angles of the square. first Christian Roman Emperor, In order to reach the Great Court Constantine, probably put a sumof the Pantheon, and through it mary end to the heathen operations the Hexagonal Court and the of architecture; and, on an elevated Portico, it is now necessary to pass platform in the centre of the Great through the Substructural Passage, Court of the Pantheon, Constantine to which entrance is obtained erected a Christian church, some through a doorway in the southern portions of which still remain (see columns still remaining in situ.

by man.

Scarcely inferior to it in many of an ancient ruined temple. respects, though of far less imposing proportions, is the

#### TEMPLE OF JUPITER,

But the great feature of the line with the western wall of the Temple of the Sun must have Great Court of the Temple of the been its stupendous and sublime Sun. There do not appear to have Peripteral Temple, in the Court to been courts in front of this temple, the west of the Pantheon, of which as in that of the Sun, but it was, the Six Columns, which are the like the former, approached by a most conspicuous objects in the grand flight of steps at its eastern ruins of Baalbek, from whatever end. As is the case with almost point they may be viewed, are every Oriental and ancient temple, all that now remains intact from the entrance of each of these the ravages of time, weather, earth- temples is at the east, and the quakes, and the hand of man. It sanctuary at the west, end. The is uncertain whether the actual Temple of Jupiter is, perhaps, cella itself was ever completed, or the finest ancient building in Syria even commenced, but the handsome and Palestine in anything like a Peristyle of 54 columns, "19 on each good state of preservation. Like side and 10 at each end," can still that of the Sun, it was a Peripteral be clearly traced, many of the or Peristylar temple; i.e., it was substantial bases of these mighty surrounded on all sides by columns, 10 feet distant from the wall of the The standing columns are nearly cella. The portico itself was 90 ft. in height, from the bottom of adorned with 2 rows of columns, the bases to the top of the en- the outside columns on either side tablature, the shafts themselves being fluted. There were 8 columns being about 65 ft. high. They are in a row at either end, and 15 at not monoliths, but are constructed each side, showing that this, like in three portions, which are clamped its companion, the Temple of the together by iron bars fitting into Sun, was of Roman rather than of hollow sockets cut into the faces Greek architecture. Greek temples of the several portions. The style almost invariably have on each side of decoration is Corinthian; and, one more than double the number though handsome and elaborate, of the columns at each end; whilst the art is of rather a debased Roman temples have one less than order, though it cannot be denied double. For example, the Parthethat the general effect of the 6 non at Athens has 8 columns in a standing columns is sublime in the row at the ends, and 17 at the extreme, and sufficient to give a sides, and the so-called Theseum slight idea of the tout ensemble has 6 and 13 columns respectively; when all the 54 columns were whereas the Temple of Concord at upright and entire. The Temple of Rome had 6 at the ends and 11 at the Sun, including the whole area the sides, and that of Jupiter from the broad steps leading up to Stator had 8 and 15 respectively. the portico at the east end to the This, one of the main distinctions western boundary on the Cyclopean between the proportions of the wall, was, when perfect, one of forms of the Greek and Roman the largest and most magnificent temples, is interesting and importemples ever designed or erected tant; and it often assists in determining the national character

The effects of the various earthquakes which have occurred at Baalbek upon the columns of the Temple of Jupiter is very curious, which stands a short distance south and illustrates the general direction of the former, the inner wall of its in which the force of the shocks has portico being in an almost direct been generally felt the most severely.

almost intact, even the ceiling oracles of old, which have puzzled above the corridor being very so many inquirers in the past. On nearly perfect; whilst at the west the north side of the entrance gate end, about half the columns are a rather dilapidated stone staircase, left standing and the other half in the hollow of a square pilaster, have been more or less overthrown; leads up to the level of the former and on the south side, scarcely one roof of the temple. From the top column has escaped destruction. The devastation at the eastern end is about the same as that at the west; and a careful examination of Acropolis, and the village surthe whole shows that the south has roundings of Baalbek. been the most exposed to, and the north the most sheltered from, the Arabesque doorway, stands inviolence of the convulsions of mediately facing the Temple of nature. The solitary column on Jupiter. Inside is a rather fine lodged from its base, remains holed recesses. by the wall of the cella, deserves 12th century A.D. notice.

The Entrance Doorway to the temple at the eastern end must of the Acropolis, in a garden, to have been exquisitely beautiful when which admission may be obtained perfect, the carving on its lintel on payment of a small coin to the and sideposts still revealing great owner of the cottage to which skill and taste in adornment. Un- the garden is attached, stands a fortunately, the hideous masonry half-ruined circular building, of pedestal, which has been erected in the same Corinthian order and the middle of the doorway to prevent elaborate style of decoration as the central keystone from falling, has completely spoilt the artistic visited. Its picturesque beauty is effect of the original design. The still very striking. It was surroof of the temple has entirely disappeared, and the dividing-wall by massive blocks of stone resting between the Naos and the Adytum partly on the columns and partly is also overthrown. The beautiful on the walls of the building. This double row of niches on the north is known as the Shrine of Venus: and south walls will attract atten- and in the Byzantine days it was tion, the lower row being sur- used as a Christian church, as is mounted by semicircular arches evident from the crosses cut into and the upper row by triangular and embossed upon the interior architraves. A colossal statue of stone wall. Jupiter once stood against the west ceiling which communicated with the visitor's attention. was consulted, the priest secretly rebuilt since. stood inside it and gave the answers. This is the simple ex-

For on the north side the row is planation of the mysteries of the of this staircase, which requires care in ascending, a fine view can be obtained over the area of the

the south side, which, though dis- vaulted square chamber with loop-This building supported in a slanting position probably dates from about the

Some little distance to the N.-E. those temples which we have just rounded by 9 columns, surmounted

Not far from this graceful relic of wall of the adytum, and the places antiquity is the Ruined Mosque. where it was fastened to the wall which, with its quadruple aisles of are still clearly visible. Beneath pillars and arches, evidently taken the adytum is a secret chamber or at random from the ruins of the vault, with an opening in the Acropolis, is quite well worthy of lt was the interior of the statue (a hollow burnt down some two or three one); and thus, when the oracle centuries ago, and has never been

Should time permit, a very

waters of the river Litany (see fledged river already, from a subp. 104). The water, which wells terranean lake under the Antiabundantly from the earth, is Lebanon hills; and consequently caught in a large basin or reservoir, adjoining which are two ruined of summer, and hence its Arabic mosques dating from the end of name Bahr Barada, or the "Cold the 13th century A.D.

# Baalbek to Damascus, 21 days.

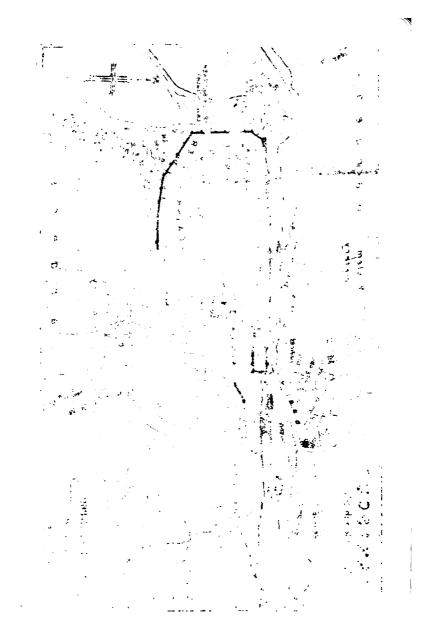
From Baalbek travellers may ride direct to Damascus over the Anti-Lebanon range. The trip should occupy 21 days, with halts Returning from Baalbek to Shtora at Zebedâni and Sûk Wâdy Barada; by the same carriage road by which but by good hard riding it can be accomplished in 2 days, with the one night's halt at Zebedâni. The bridle - path passes through Ain Berdai, Bereiten, and Khureibeh, to detain us on the way.

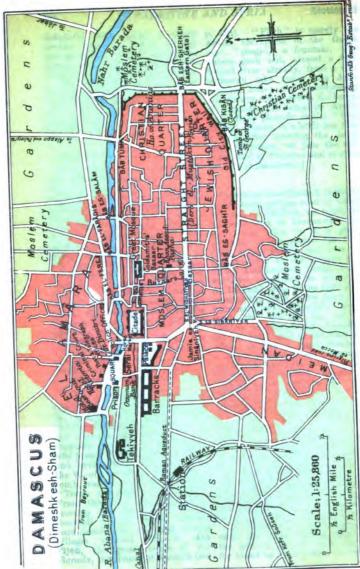
level of the sea, is famous for its village of Mejdel Anjar stands in excellent apples, and it is very a very picturesque and prominent prettily situated in the midst of position on two hills with a saddle its gardens, orchards, and vine- between. A ruined temple is yards.

who is said to have been murdered el-Kurn, or "Valley of the Horn, descends a steep valley between (see p. 99) joins the diligence road. bare desert cliffs, and past several villages without note, to Ain enter the literal desert, called by Fijeh, the great source of the the natives Sahara, and cross it Barada, the Abana of Naaman (see for about an hour before we drive

delightful walk under a shady p. 128). "Fijeh" is merely the avenue may be taken to the Arabic corruption of the Greek copious spring whence issues the \*\*my\*\*, "peegee," a fountain. The Lejuge, one of the principal head- waters gush out, almost a fullit is always cold, even in the height River." Hence, in a little less than 2 hours after crossing the desert plain of Sahara, we join the diligence road at Dummar and so enter the city of Damascus.]

we came to Baalbek, we rejoin the diligence road to Damascus. Our next stage takes us at a grand swinging gallop across the level plain of the Beka'a, and over the Jisr Rummanch, or the "Pome-Litany River to the western base granate Bridge," over the river of the Anti-Lebanon range, which Yafufeh; and thence vid the large we now commence to penetrate. village of Surghaya to Zebedani. As the road turns to the right after Beyond a series of beautiful views crossing the plain, a few ruins may across the Beka'a and into the be noticed away to the left. These Lebanon range, there is little to mark the site of the ancient Chalcis mentioned by Josephus. Zebedani, 4000 ft. above the On the right hand of the road the situated on the northern hilf. We A ride of 21 hours next morning halt at the stage called Cistern, brings us to Sak Wady Barada, and thence our way for a long time the ancient Abila, capital of the lies over a bleak, desolate, and district of Abilene (St. Luke iii. 1), unattractive district to Jedeideh; and deriving this name from its and thence through the wild but supposed connection with Abel, romantic pass called the Wady and buried here. On the hill to to the next station, Khan Meithethe W. of the village is an ancient lan, before reaching which the road tomb, called Neby Habil, or the has a long zigzag sweep up a very "Tomb of Abel" (see p. 121). steep hillside. At Khan Meithelûn From this point the path, after the way from Banias to Damascus crossing the river by a bridge, through Hasbeiya and Rasheiya At Dimas, the next stage, we





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down into the Gorge of the Barada, the prophet Mohammed himself is terminus of the Diligence company at Damascus.

#### SECTION 22.

#### DAMASCUS.

Hotels .- See "Hotel List." Churches. - Anglican, in connection with the London Jews' Society-Chaplain, Rev. J. Segall. Presbyterian, in connection with the British Syrian Schools and the Scotch Medical Mission.

Bank.—Imperial Ottoman, near the Grand Square.

Brothers, Bazaars. — Habra Habes & Co., Araouani, Nassau & Co., etc., for all kinds of Oriental owing to the particular plaster with goods.

On a bare and lofty hill, northwest of Damascus, and immediately overlooking its broad and fertile one concrete, solid mass: so that plain, there stands a ruined old this mass, pearly in shape and Moslem shrine, called Kubbet en-Nasr, or the "Dome of Victory." The hill is known as Jebel Kasiun; glorious belt of verdure, owing to and, according to the Moslem tra- its myriads of trees, which in the ditions, Abraham, the "father of spring and early summer are arrayed the faithful," first received upon in a bright emerald hue, making the this hill the divine revelation of the "Emerald Setting" to the Pearly Unity of the Godhead, whilst he City. Damascus is sometimes called was on his way from Ur of the also the "Immortal City," and its Chaldees to Canaan. mountain is very sacred in the eyes Oldest City in the World. Whilst of the Moslems, the more so because hardly presuming to make quite

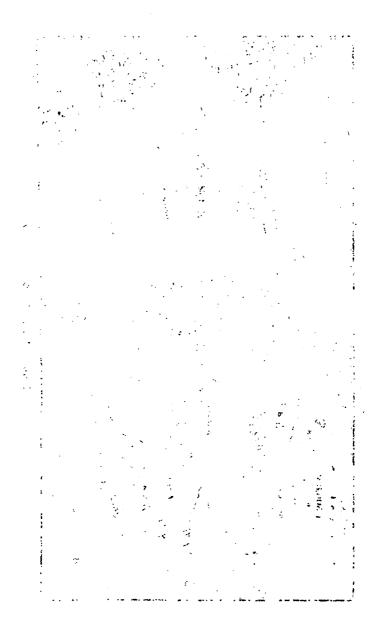
and suddenly find ourselves ex- said to have made a pilgrimage to it changing the desert for the paradise. in honour and memory of Abraham's Our final stage is at Hameh, whence revelation. From the summit of we dash along the splendid road this hill he took his first and only watered on either side by the view of the city and plain of bright, sparkling, rushing waters Damascus; and the Kubbet en-Nasr of the Abana, and having on our was erected to mark the spot from right the new railroad from Bey- which he obtained this view. The rout to Damascus. We pass along, Arab historian tells us that Mounder the shade of glorious trees, hamed remained riveted to the spot all around us, and enjoying at less wonder and delight at the vision of beauty and enjoying at less wonder and delight at the vision of beauty and enjoying the vision of the vision o vision of beauty and fertility that outspread before him, and that meets our eye. So, finally, we then, with a sigh, he turned away, cross the Abana by a bridge, and refusing to go any nearer to Damasarrive at our destination at the cus; "For," said he, "if I once set my foot on such an earthly paradise, I shall have no desire left for the paradise of the hereafter; and man can only enter into paradise once."

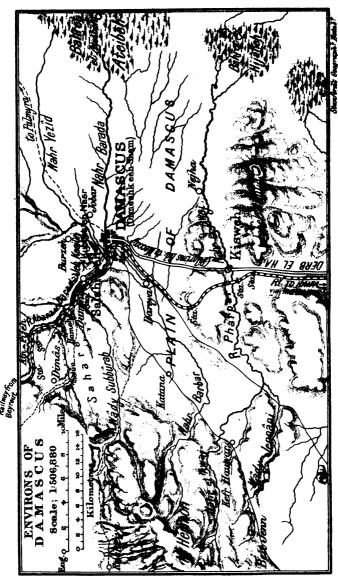
Damascus is picturesquely and appropriately called by the Orientals, "The Pearly City set in Emeralds," and anyone, viewing it from Mohammed's post of observation, will at once appreciate the significance of the title. In shape it is oval, like that of a pearl, though towards the south it is elongated by the straight street of the Meidan (see below), so that some people have compared it to a hand mirror, others to a frying-pan, the Meidan being in either case the handle. Its colour is pearly grey, which the walls and roofs of its houses are for the most part covered; and its buildings are crowded so closely together that they look like colour, represents the "Pearly City." This is surrounded on all sides by a Hence the inhabitants claim that it is the edly, the oldest city of renown its continuity of existence, beauty; and prosperity from the days of its first foundation, in the dim recesses of prehistoric ages, down to the present time. Rome proudly arro-"Eternal City," but Damascus is desert. infinitely more entitled to the claim. beautiful as she is at the present Eastern Palestine. day. When Abraham engaged the services of Eliezer of Damascus now called, is, however, after all, visited that city, as historical tradition relates, he saw in all probability almost identically the same types of costume, countenance, and character, the same bazaar scenes, the same modes and methods of bargainmodern European or American tourist. The cause of this immortality of life and prosperity is simply the presence of those two rivers, Abana and Pharpar, of which Naaman the Syrian so proudly and so justly boasted (2 Kings v. 12). But for them there never could have been any city or plain of Damascus at all, for all would have been a dreary, uninhabitable desert. In fact, Damascus itself really stands as an oasis in the desert, for it cannot be approached from any quarter (unless, indeed, it be the south-west) without crossing at least some portion of desert.

through Damascus itself, since its and populous city, the life-giving head-waters rise in the eastern does it disappear, sucked up in slopes of Mount Hermon, a little the sandy marshes known as Bahabove Beit Jenn (see p. 98), where ret Ateibeh, from a small village

such a sweeping assertion as that, it is called Wady Jennani, or the we are nevertheless prepared to "River of Paradise." The princiassert that Damascus is, undoubt- pal place on its banks is Kisweh, the first stage out of Damascus on which has maintained unimpaired the great Haj road to Mecca, and a station on the Haurân railway to Mezarib. Like the Abana (see below), the Pharpar, having accomplished its work, finally loses itself present time. Rome proudly arro- in a spongy, sandy morass, to the gates to herself the title of the east of which stretches the barren The Pharpar, or Awaj, may be considered the boundary Thousands of years before Rome line between the Damascus district was born or thought of, Damascus and the land of Bashan; or, in other was just as populous, thriving, and words, it is the northern limit of

The Abana, or Barada as it is nearly 4000 years ago, if he in truth the main glory and life-giver of Damascus. In some respects the Abana is one of the most remarkable rivers in the world; for, strictly speaking, it can be said to have neither a source nor a mouth. comes out of a subterranean lake ing, the same habits and customs of under the heart of the Anti-Lebanon daily life, as are witnessed by the range (see p. 126), and it appears on the surface as a full-fledged river, from 40 to 60 feet wide and from 3 to 4 feet deep. Hence it goes rushing along, throwing up its sprays which sparkle like diamonds in the rays of the sun, always fresh and cold even in the height of summer (hence its name Barada, "Cold"), casting out branches in all directions, and permeating every nook and corner of the city; so that literally there is scarcely a street, lane, bazaar, courtyard, khan, or dwelling-house which has not got its marble or stone fountain, constantly filled with running water, supplied directly by the Abana The Pharpar, now called Nahr itself. Having thus benefited, enet-Awaj, does not actually pass riched, and blessed the crowded nearest point, at Nejha, is 7 miles stream, with its innumerable off-south of the city; but it traverses shoots, traverses the plain in an and fructifies the Plain of Damas- easterly direction for another 14 cus, and assists to convert it from miles; and then, as suddenly as it the desert into the paradise. Its had at first appeared, so suddenly





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near their northern limits. marshy lake into which the Pharpar empties itself is called Bahret Damsons, which derived their name

Hijaneh

The Plain of Damascus is probably as fruitful, luxuriant, and wellthe whole world. It is said by the on horseback of 6 hours a day, every day for 4 months in succeswithout ever taking the same route twice. So thickly populated is the plain that, in addition to the 150,000 inhabitants of the city itself, there are no fewer than 106 villages in the suburbs and on the plain, many of them of a very fair size, and some towns; although the whole plain square miles.

road to Palmyra.

The abundant are walnuts, apricots, plums, apples, and pomegranates. from the locality, being the short for Damascenes, are not to be found now in any great quantities. Vines are, wooded as any area of its size in however, plentifully cultivated in some parts, and the famous Damask natives that one may take a ride roses are still grown in great luxuriance. Owing to the elevation of the plain, 2250 ft. above the level of sion, through the shady lanes, the the sea, the winters are frequently villages, gardens, orchards, and cold, and the spring is late; congroves of the plain of Damascus, sequently, the ordinary tourist who visits Damascus generally during the months of March and April does not enjoy the full beauty of the verdure and fruit blossoms, which are in the height of their perfection during May and June.

Damascus, the European form of attaining the proportions of small Dimeshk esh-Sham, which is its full Oriental name, is generally known does not contain more than 128 by the natives as simply Esh-Sham, the country of Syria and Palestine Of these, the largest and most being called after it, Belad eshimportant are as follows: Sala-Sham. The original Semitic mean-hiyeh, named after the illustrious ing of "Dimeshk" is "activity," and Saladin, a flourishing suburb of of "Sham" is "renown"; so that 7000 inhabitants to the N.-W. of the exact meaning of "Damascus" the city, and immediately at the is "Renowned for Activity." No foot of the Jebel Kasiam, where title could better express the time-Mohamed's shrine is situated; Da-honoured reputation which "the reya, about 4 miles to the S.-W. of Pearly City set in Emeralds" has Damascus, on the ancient caravan always borne, and justly borne, for road to Jerusalem, by the "Bridge its activity in commerce, trade, and of Jacob's Daughters" over the every branch of industry. Its silk Jordan (see p. 97); Kisuch, on the looms have for ages been famous Pharpar, mentioned above (see p. for the excellence of their produc-123); Jobar, 2½ miles to the N.-E. tions; its swords were of so preof Bab Tama, where is an ancient eminent a quality that the "Dama-Synagogue, much reverenced by the scene blades" were household words Jews of Damascus, erected on the amongst all nations of antiquity spot where ancient tradition says (though the manufacture of these that Hazael was anointed King of special weapons was removed by Syria by Elijah (1 Kings xix. 15), Timoor the Tartar to Samarkand and where is an ancient MS. of the at the commencement of the 15th Hebrew Pentateuch; and Dâmah, century A.D.); its fame for the 6 miles from the city, on the high-manufacture of the finest linen is still preserved in the "damask" The plain of Damascus abounds table-cloth, whilst its equal pro-in countless myriads of silver poplar-ficiency in the production of heavier trees, the straight trunks of which fabrics is perpetuated in the name are employed as frameworks for the of "damask" curtains; its exquiswalls and roofs of the native houses; itely beautiful and intricate furniand amongst fruit trees the most ture, of cedar-wood, inlaid with

industry in which Damascus has perished. not in some measure asserted its It has been well said, "happ renown. Even at the present time, is that people who have no history" when the inventions of modern and in one sense Damascus is an science have so completely revolu- example of the truth of this aphortionised and improved the arts of ism. For, from a military and European and American industries, political aspect, the annals of this Damascus, conservative as it is to city have but little to show of note, the traditions of the past, is easily in comparison with those of other able in its particular branches to cities, ancient or modern, which hold its own, as any intelligent have rivalled her in renown. In all visitor to its bazaars is able from her long career, so far as history

experience to testify. One great cause that has tended posed to any memorable siege. She to produce and foster this spirit of has from time to time exchanged of the desert and on the great high- and sanguinary wars have raged road between the heart of Asia and around her, but they have seldom ranean Sea. In the olden days of records of military campaigns in Syrian desert between Nineveh, throughout the reigns of the kings Babylon, and the other mighty of the latter country. The scene of of commerce at Damascus. Persia kingdom of Israel, and Damascus their merchants a successful and luc- xxii. 2-36; 2 Kings v. 1-3, vi. 8-33, rative market in this active centre of vii. 1-16, viii. 28, 29, xii. 17, 18, business, whither came also from the xiii. 3-5, 14-25, xvi. 5, 6). Tiglathwest, to exchange with them their Pileser, King of Assyria, captured articles of manufacture and produce, Damascus, apparently without any the traders of Tyre and Sidon, of great siege; and very soon after-Greece and Egypt. Nineveh and wards it was as flourishing as ever. Babylon have passed away, Tyre Alexander the Great obtained posand Sidon have sunk into insignifi- session of it without any fighting; cance and obscurity, Greece retains and after him Ptolemy, and then but a shadow of her ancient glory, Antiochus, occupied it peaceably.

ivory, mother-of-pearl, and tortoise- Egypt is but now emerging from the shell, was eagerly sought after even eclipse of centuries, Rome has risen, in the days of David, Solomon, and flourished and waned, the civilisa-Ahab; the skill of its artisans in all tions of Europe and America have sorts of metal work, gold, silver, supplanted those of Africa and Asia, wrought-iron, and brass is imme- the "old order" has changed, "givmorial; whilst, as we have already ing place to the new"; yet, amid intimated, the fertility of its or- all the vicissitudes of fortune in East chards and flower gardens find and West, Damascus the Immortal expression in the very name of the has unwaveringly maintained that "damson" and the "damask rose." "renown for activity" which gained Indeed, it is almost impossible to for her her title among the nations mention any branch of human of antiquity who have long since

It has been well said, "happy

relates, Damascus was never ex-"activity," for which Damascus has her masters; but, in general, she always been so "renowned," is its has done so without suffering the geographical position on the verge loss of her citizens' blood. Fierce the Phœnician ports of the Mediter- reached her very gates. The earliest Assyria and Babylonia, huge cara- connection with Damascus are those vans of camels laden with merchan- conflicts which occurred at frequent dise passed and re-passed the great intervals between Syria and Israel, cities in the valleys of the Euphrates these conflicts invariably occurred and Tigris, and the busy emporium either in or upon the confines of the and India, Turkestan and Mongolia, herself never suffered from them vied with each other in securing for (see 1 Kings xv. 18-20, xx. 1-34,

the most splendid and illustrious Emeralds. cathedrals of Christendom was erected here by Arcadius, the son Damascus, nearly 120,000 are Mosof Theodosius, in the commence- lems, and 7000 are Jews, the rep. 132). Two centuries later, Da- exception of a few Druse families.

of Damascus is the cold-blooded schools, kept by the Jesuits, Lazarmassacre of 6000 Christian inhabi- ists, and Franciscans; and the tants of the city by their Moslem Sœurs de Charité have a fairly well fellow-citizens in the month of July attended girls' school. But the 1860. About that time a deadly cause of education, on the whole, feud between the Druses and Maron- cannot be said to flourish in Damasites of the Lebanon district had cus. It is still too conservative to culminated in an open conflict, in old traditions, too thoroughly Oriwhich many thousands on both ental in its instincts and its genius, sides perished; and the Moslems to take kindly or rapidly to the of Damascus, who have always been innovating efforts of a progressive notorious for their fanatical hatred European civilization. We shall of the region to wreak their malice the iron horse.' upon the unoffending native Christians of the city. observers, acquainted with the in- work, filled in with lath and plaster;

The Seleucidæ were dispossessed by ternal condition of Damascus, are Aretas, King of Arabia, who in his of opinion that the bad blood is Arterias, Ring of Arabia, which in his of opinion that the base turn was compelled to hand the as strong as ever between the parcity over to Tigranes, King of tisans of the two religions in the Armenia. The latter king having city, and that it would need but a been defeated by the Romans, very tiny spark to set the angry Damascus became the capital of a sentiment into a flame once more. Roman province; and, under the Let us hope that the introduction ægis of the mighty empire, it con- of European civilisation with the tinued to flourish and prosper. advent of the railway will tend to During the earlier centuries of modify the Oriental stubbornness of Christianity, Damascus contributed racial hatred, and that no such outno mean share to the growth and rage or disaster will ever again spread of that religion, and one of defile the "Pearly City set in

Of the 150,000 inhabitants of ment of the 5th century A.D. (see mainder being Christians, with the mascus passed into the hands of The adherents of the Greek Church the Moslems, under the famous far outnumber those of all other General, Abu Obeidah, with scarcely Christian sects, the Greek Orthodox any attempt at resistance. The being rather more numerous than ancient capital of Syria appeared the Greek Catholics. The number from the very first to be a congenial of Protestants is extremely small, soil for the planting of the Moslem though there are several Protestant religion and race, for under their missions. The British-Syrian Missway it has continued its prosper- sion maintains 4 schools, in the ous career with even greater lustre, principal one of which, St. Paul's, if possible, than in previous ages; an English service is held every and the blight which in so many Sunday by the chaplain appointed other territories and cities has fol- by the London Jews' Society, the lowed upon the introduction of the Rev. J. Segall. There is also a Moslem rule has never shown the branch of the Beyrout-American slightest symptom of manifesting Presbyterian Mission in Damascus, itself in this favoured Oriental city. as well as one or two medical The one foul blot on the fair fame missions. The Latins have several of Christianity, seized the oppor- see in a few years' time what the tunity of the disturbed condition effects will be of the "invasion of

> The majority of the houses and Some acute bazaars are built of wooden frame

and, as a natural consequence, in a value. to be found in Damascus. chief of these is the

#### Great Mosque.

in the days of Naaman the Syrian, was the famous "House of Rimmon," to which he himself alluded (2 Kings the blackened pillars and arches. the Syrians, and the "House of Rim- which were destroyed was a lovely mon" was his temple. So magnifi- shrine which stood between two cent was this temple, and so richly pillars, and was known as the adorned with costly decorations, visited Damascus, familiar though the disciples of the Baptist buried he was with all the glories of his body in Samaria (see p. 74) Solomon's Temple, was nevertheless they brought his head to Damascus, so struck with wonder and admira- and buried it beneath the spot on tion at what he saw that he carried which the shrine was erected. off several of the ornaments of the Temple at Jerusalem, and used Mosque and its Court are well others as models from which worth a visit. In the middle of the structed. its site a very splendid Roman the Court is a remarkable erection temple, dedicated to Jupiter, was standing on columns. It is called built. Some few remains of this Kubbet el-Khasneh, or the "Dome temple are still to be seen. The of the Treasury." Inside are said greater portion of it was, however, to be some extremely ancient parch-demolished by Arcadius, the son of ment manuscripts, found in the Theodosius, who, in the commence- Cathedral by the Moslems when ment of the 5th century A.D., they converted it into a Mosque; erected on its site a glorious Chrisand jealously guarded by them in tian Cathedral, which was for two this strange treasure-house, because centuries one of the most famous they were either too religious or of all the churches of Christendom. superstitious to destroy them, but In the middle of the 7th century were determined that the Christians medan Mosque, enriching it with ing to penetrate within this myscostly tiles and mosaics, as well as terious chamber, and see whether

This superb Mosque was city whose edifices are constructed burnt to the ground on October 14, of such flimsy and temporary 1893, owing to the carelessness of materials, and whose busy life and Arab workmen, who, when repairdense population necessitate con- ing the leaden roof, had placed stant repairs and rebuilding, there their melting-pots on the wooden are very few remains of antiquity rafters. Agale of wind overturned The one of these pots, and set the rafter in flames. There had been no rain for seven months, and the woodwork was as dry as tinder. Fanned by on the site of which has from the high wind, the flames spread so earliest times stood the central rapidly that in a very few minutes shrine of the religious worship and the whole building was involved; devotion of the Damascenes. Here, and for 18 hours the conflagration lasted, until nothing was left but the four roofless, charred walls, and v. 18). Rimmon was the great god of Amongst other interesting objects Shrine of St. John the Baptist, that Ahaz, king of Judah, when he from a very old tradition that when

Notwithstanding the irreparable House of Rimmon to beautify the disaster caused by the fire, the further adornments were con- fine spacious open Court to the About the commence- north of the Mosque stands the ment of the Christian era this handsome marble Fountain of building, having fallen into ruins, Ablution, called Kubbet en-Nauwas completely destroyed, and on fara; and at the western end of A.D. the Moslems seized the build- should never have access to them. ing and converted it into a Moham- It would, indeed, be most interestwith untold decorations of priceless it really does contain treasures of such priceless value. Another domed erection is at the eastern end of the Court, and is called Kubbet es-Saa, or the "Dome of the Hours.

The Cloisters are very handsome, especially that on the north side, which is crowned by the Bride's Minaret, a very elegant and beautiful specimen of Oriental architecture, though the origin of its name has been lost in oblivion. There are two other minarets attached to the Mosque, called respectively the Western Minaret and the Minaret of Jesus. Up the former of these travellers are usually conducted, for the sake of the interesting and extensive view to be obtained from its galleries.

The entrance to the Mosque is generally obtained from the Booksellers' Bazaar, where can be seen the remains of the old Roman temple of Jupiter (see above). The of the street in ancient times. On doorway into the Court at this point is called Bab el-Berad, and that at the farther or eastern end is known as Bab Jeiran. Both are extremely handsome pieces of longer exists, but isolated columns workmanship, but both have been or fragments of columns are to be

fire of 1893.

Just outside the precincts of the of the original street. cenic hero of the Second Crusade. fare. Not far from this is the

Citadel, a very fine and massive stone fortress erected originally by Nareddin, in the middle of the 12th century A.D.; but rebuilt and enlarged by the Sultan Melik-el-13th century. European visitors so-called are not allowed inside the citadel.

of antiquity in Damascus to Bible Street called Straight (Acts ix. 11),

Sinantych, to the Bab esh-Sherkeh, or Eastern Gate of Damascus. Though this street is still the broadest and principal thoroughfare in the city, it is, as regards its breadth, only a small fraction of its former size, as it was in the time of St. Paul. This will be seen very clearly if we go to the Eastern Gate and examine it from the outside. We can see the remains of the Three Arches forming the gateway, viz., the large broad arch in the centre opening into the carriage roadway, and the smaller arches on either side opening to the footpaths. It will be noticed that the central and southern archways are now closed up, and the road and pathway in a line with them through the city have disappeared, the space being covered with houses, so that the present Straight Street is merely what was the Northern Footway either side of the roadway ran a magnificent Colonnade like those at Samaria (see p. 75), at Palmyra, and at Gerash. This colonnade no more or less damaged by the great seen by those who know where to look for them, built into the walls and courtyards of houses, but actually standing in situ on the line When in Mosque on the north is the Tomb its full glory the Straight Street of of Saladin, or, as his name really Damascus must, indeed, have been a was, Saleh ed-Din, the great Sara-splendid and magnificent thorough-

As one enters the city through the Bâbesh-Sherkeh, and passes down the street, one comes after a few yards to a small lane branching off Ashraf in the earlier part of the to the right. In this lane is the

House of Ananias, said to have Perhaps the most interesting relic been the dwelling - place of the Christian disciple of that name who students is the Derb el-Mustakim, or was commissioned to recover Saul of his blindness, and to baptize him which runs in a perfectly straight line in the name of the Lord (Acts ix. through the heart of the city from 10). The room, which is now fitted a lovely Mosque called Jamia es- up as a Latin chapel, is undoubtedly very ancient, and may possibly have been in existence in St. Paul's time; but there is really nothing to indicate its genuineness as the home of Ananias, and the probability is strongly against it.

A short distance to the south of the Bâb esh-Sherkeh, and on the outside of the city, stands a projecting buttress of the city walls with a house above it built on the wall. This is the place pointed out to the travellers as the spot where St. Paul was let down from the wall in a basket (Acts ix. 25). If not the identical spot, it was no doubt in the angle of such a projection that the Apostle would secure his escape. being thus sheltered from the prying eyes of the spies who were set to watch for him.

Not far from this place, and still outside the walls of Damascus, are the numerous Cemeteries belonging to the different races and religions. In the Christian cemetery is the Tomb of St. George, not the patron who assisted St. Paul to escape from Damascus. The Moslem Cemetery is very interesting, since it contains warriors in the armies of the Prophet prominent above all others in interest is the Tomb of Fatima, Mohamed's daughter, from whose union with Ali, the fourth Khalif, all the numerous lineal descendants of the prophet have sprung.

Returning to the city, after having visited these interesting monuments of antiquity, we can now which will be found by many people, especially ladies, by no means the gaining in the world-famed

#### BAZAARS.

Purchasers of goods in Damascus are strongly recommended to have their purchases sent direct to England, in order to avoid great trouble and expense in getting them clear of the customs at Beyrout. The purchaser should pay only a deposit on the goods, the remainder being paid on their receipt.

It is beside our purpose to enter into a detailed account of all these intricate and busy scenes of Damascene life; but we will briefly indicate the principal bazaars, in the order in which the visitors will come upon them, from either of the leading hotels.

First stands the great open Square, close to the Hotel Victoria, with the Abana, or Barada, running beneath it. On the west side of the Square is the Prison, where strange glimpses may be had of wretched-looking creatures of every Oriental type of countenance and costume, and all saint of England, but, according to laden with chains. On the south tradition, a Christian of that name side is the Serai, or set of Government offices; and between it and the prison is a narrow lane leading to the Ottoman Bank, where trathe tombs of some of the great vellers can get their letters of credit cashed. The east side is occupied and his immediate successors; and by the Police Offices and the Café Dimitri, whilst on the north stand the Criminal Court and the Post and Telegraph Offices. In the centre of the square is a fountain with trees. In the north-east corner of the square, between the Post Office and the Café Dimitri, is one of the principal entrances into the Bazaars. The other is at the southeast corner, between the Police Offices and the Serai. The former devote our leisure to an occupation leads into the Horse Market, another open square, where at certain seasons a very busy and anileast interesting and fascinating in mated scene is to be witnessed. connection with a visit to Damascus. Close to this is a smaller square We allude to shopping and bar- with an enormous Plane tree, said to be the largest in the world, in the hollow of which resides a dervish, a Moslem saint. Then we comfortable of all, forming in come to the Saddlers' Bazaar, where, amongst the gorgeous saddles and equestrian accoutrements, the visitors may pick up some char-acteristic trifles in the shape of activity, the incessant din of in-Oriental bits, stirrups, girths, belts, camel and donkey trappings, and the like. Through this bazaar we emerge into the main street, leading out of the S.-E. corner of the great square (see above). We now pass along the crowded and noisy Coppersmiths' Bazaar, and on our right we pass the Old Clothes Bazaar, which rejoices in the unpleasantly suggestive Arabic title of Sak el-Kamli, or the "Bazaar of the

Just beyond this is the entrance to the extensive Military Barracks, where is a fine, open, parade-ground. On the left side of the street, nearly opposite to this, we come to the handsome and newly restored Greek Bazaar, or Sak er-Rameh, which is, in reality, the principal shopping thoroughfare, at any rate for European visitors. Here are collected all the old curiosity shops, where every kind of Oriental fancy articles can be procured. The fascination of this bazaar is beyond all description. Beyond this busy mart we come to another modern restoration called Sik el-Hamidiyeh, or the "Bazaar of Abdul Hamid," named after the present Sultan of Turkey. Here one can procure every delicacy drapery in all its branches is on sale. Thence to the Booksellers' Bazaar, mentioned above in connection with the Great Mosque (see p. 133). Close by is the Shoemakers' Bazaar, where Oriental slippers may be purchased by the score. In addition to these are the Cloth Bazaar, the Silk Bazaar, the Gold and Silver Smiths' Bazaar, the Vegetable Bazaar, and innumer-

reality the western portion of the Derb el-Mustakim, or Straight Street (see p. 133).

numerable voices, the shrill piercing cry of the street-vendors, the gay colouring of costume in endless variety of hue and shade, the goodhumoured light-heartedness of the ceaseless mob, and the general air of childlike enjoyment of life which everywhere permeates the bazaars of Damascus. Strolling listlessly along its streets, bargaining at its stalls, watching the endless kaleidoscope of its ever-changing scenes, one gradually realises how fully Damascus deserves the title which has for ages marked it out amongst all other Oriental cities as that which is "Renowned for activity" (see p. 129).

Fascinating, picturesque, and enchanting at all times, Damascus reaches its climax of activity, bustle, fascination, and charm once every year, namely, on the day of the departure of the thousands of Moslem pilgrims for the great Haj, or Sacred Pilgrimage to Mecca, which leaves the city by the long street, called the Meidan, leading to the south, by the Bawabbet el-Allah, or "Gates of God," and forming the well-known "handle" to the mirror, in the way of Oriental confectionery. frying-pan, or spoon, to which From this bazaar we enter the Damascus in its shape is so often Cotton Merchants' Bazaar, where compared (see p. 127). For a fortnight or three weeks before the day of departure, which is the 3rd day of the Feast of Bairam, some 40,000 pilgrims or more have been gradually assembling in Damascus from all parts of Central Asia, Mesopotamia, Armenia, Asia Minor, European Turkey, Greece, Syria, and Palestine. Religious excitement Palestine. and fanaticism run dangerously high, and conflicts between Chrisable others, chief among which is the tians and Moslems are frequent at Long Bazaar, called in Arabia Sak these times. The pilgrims are el-Tawlleh, the broadest and most accommodated at the Tektyyeh, a

handsome range of buildings on the occurs.

From Damascus there are many right-hand bank of the Abana, just very interesting tours which may before the river enters the city of be made by those who can afford Damascus. "The Starting of the the time and money; as, e.g.—(1) Haj" is a sight which should be To Palmyra; (2) to Homs, Hamah, witnessed by every European or and Aleppo; (3) to the Jebel ed-American tourist in Palestine who can arrange to be at Damascus however, lie outside the scope of on the day when the great event the present work, and cannot be fully described here.

END OF PART III.

# BOOKS, ETC., UPON SYRIA AND PALESTINE.

#### I. TOPOGRAPHY.

For identification of sites and general topographical information, the following are among the best authorities:—

Palestine Exploration Fund Memoirs, 3 volumes.
Jerusalem, in the same series.
Tent Work in Palestine, by Conder.
Biblical Researches, by Robinson.
Calvary and the Tomb of Christ, by Haskett Smith.
The Land and the Book, by Thomson.
The Holy Land and the Bible, by Geikie.
The Historical Geography of the Holy Land, by George Adam Smith.

#### II. ARCHÆOLOGY.

For archæological explorations and discussions, we recommend the following:—

Quarterly Statements of the Palestine Exploration Fund. Special Papers of the Palestine Exploration Memoirs. Underground Jerusalem, by Sir C. Warren. The Recovery of Jerusalem, by Sir C. Wilson. Syrian Stone Lore, by Conder. History of Architecture, by Fergusson. Syrie Centrale, by De Vogüé. Mission en Phénicie, by Renan. French. Erdkunde, by Ritter. German.

#### III. GEOLOGY, BOTANY, AND NATURAL HISTORY.

The Flora and Fauna of Palestine, in the Palestine Exploration Memoirs.

The Geology of Palestine, in the Palestine Exploration Memoirs. Geologie de la Palestine, by Lartet. French. The Wild Flowers of Palestine, by Mrs. Zeller.

#### IV. TRAVELS IN PALESTINE.

Eothen, by Kinglake. Sinai and Palestine, by Dean Stanley. The Land of Israel, by Canon Tristram. The Land of Gilead, by L. Oliphant. Rob Roy on the Jordan, by Macgregor.

#### V. MANNERS AND CUSTOMS OF PALESTINE.

Haifa, or Life in Modern Palestine, by L. Oliphant. The Inner Life of Syria, by Lady Burton. For God and Humanity, a Romance of Mount Carmel, by Haskett Smith.

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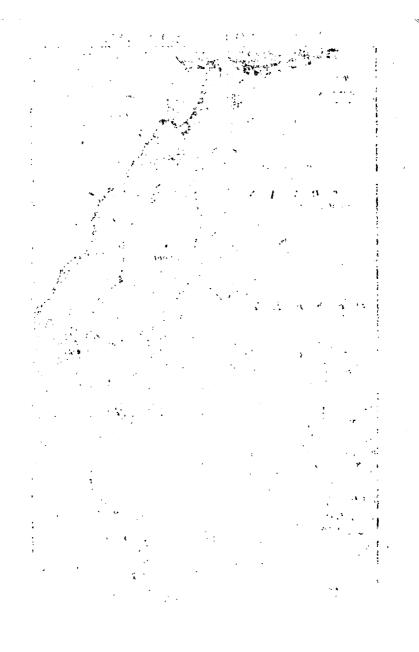
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## THE NILE TO WADELAI.



London: Macmillan & Co,Ita

#### EGYPT, ANCIENT AND MODERN.

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SEASON FOR VISITING EGYPT.

—The climate of Egypt is most pleasant for Europeans between the months of October and April. By the end of October the inundation has considerably subsided, and the first bright green of the crops begins to appear. But until the end of December, the Delta, Cairo, and the Nile Valley as far as Asyût. are subject to heavy dews and morning fogs, owing to the dampness arising from the recently un-days. Fares same as P. & O. covered soil. The upper Nile place for invalids during the winter than Cairo, and Cairo is much more healthy in the end of February and March. With April comes the hot south wind called the khamsin, which generally blows for three days in succession, at intervals, during a period of fifty days. The temperature in the beginning of April at Cairo may rise to as much to the dryness of the air, the heat than those given above.

ge has not the enervating effect of I great heat in England. The nights, too, are cool, there being frequently 11 a variation of 20° F. between the 2 midday, and evening and morning temperatures.

In the Delta and Cairo there are occasionally heavy showers, but south of Asyût rain is very

rare.

ROUTES FROM ENGLAND TO EGYPT.1—Long Sea Routes.—The voyage occupies from twelve to fourteen days.

Peninsular and Oriental Co.'s steamers from London to Port Said and Ismaîlîya usually every Thursday or Friday. London to Cairo, about £22, 14s. 1st class; £13, 11s. 2nd class (including railway ticket from Ismaîlîya to Cairo).

Orient Line.—London to Port Saîd and Ismaîlîya every alternate Friday, leaving Plymouth on Satur-

North German Lloyd.—Leave Valley is therefore a much better Southampton three Mondays in the month. London to Port Said, about £22, 1st class; £13, 4s. 2nd

> Anchor Line. - From Liverpool to Ismaîlîya fortnightly. About

1 At the time of the publication of this Guide, the fares on all steamers carrying mails are ten per cent. higher than usual, owing to the high price of coal. April at Cairo may rise to as much the traveller may, therefore, find the as 104° F. in the shade. But owing sea rates five or ten per cent. lower £13, 16s, 6d. six months, £25, 2s. 6d.

Bibby Line.—From Liverpool to is joined. Six or seven hours.

Port Saîd, about £18.

Moss Line.—From Liverpool to About £16, 7s. 6d.

£14, 7s. 6d.

Papayanni Line. - Fortnightly from Liverpool to Alexandria. About £14.

from five to seven days :--

Friday evenings, about £17, 1s. 8d.

class. Thence by Orient Line, or days; and from Aswan to Wady North German Lloyd, to Port Said; or by the Regina Margherita of that twenty-eight days at least the Italian Gen. S. N. Co. to Alexshould be allowed for seeing the

Tuesday mornings.

London about £6, 13s. 11d. 1st and home, this would give sixty-class; £4, 11s. 7d. 2nd class. six days as a fair time in which to Thence by P. & O. weekly to Port make the tour. Said, or Messageries Maritimes fortnightly to Alexandria. P. & O. £16, 10s.; Mess. Mar. about £13,

(D) vid Venice or Trieste.—By P. & O. to Port Saîd every three weeks; by Austrian Lloyd to Alexandria, leaving Trieste, every Fri-London to Cairo via Calais, Paris, Turin, Milan, Venice, Trieste. Alexandria, about £23, 4s. 1st class; £15, 18s. 9d. 2nd class.

(E) via Vienna and Trieste.— London to Cairo via Ostend, Vienna, Trieste, and Alexandria, about £26,

18s. 6d.

(F) via Genoa.—By North German Lloyd, or Italian steamer.

N.B.—The advantage of landing at Alexandria is that the journey thence to Cairo is accomplished without change in about 31 hours. From Port Said the journey

Cairo return, valid is by light railway to Ismatliya, where the train from Suez to Cairo

PLAN OF TRIP TO EGYPT.-Alexandria every twenty-one days. It is possible to get a very good glimpse of Egypt in a month's trip Prince Line.—From Manchester from England, if the traveller goes and London to Alexandria. About out overland. Allowing eleven days for the journey out and back, there would be seventeen days in which to see Cairo and its environs, the Pyramids, and Sakkâra. It would OVERLAND ROUTES.—Occupying even be possible to rush up to om five to seven days:—

Aswân and back, if he were content (A) vià Brindisi, whence a P. & to look at the temples from the O. steamer goes every Sunday steamer's deck. If the journey up evening to Port Said; or Austrian the Nile is to be made by dahabiya, Lloyd steamers to Alexandria. not less than three months must be Fare—London to Brindisi, leaving allowed from London to Aswan and back.

(B) vid Naples. About £11, 9s. The tourist steamers from Cairo 8d. 1st class; £7, 12s. 8d. 2nd to Aswân and back take twenty-one Halfa and back seven days. andria every Saturday, arriving Nile. Giving ten days to Cairo and its environs, and twenty-eight (C) vid Marseilles.—Fare from days to the long sea voyages out six days as a fair time in which to

#### APPROXIMATE COST OF TRIP.

Trip I.—About forty-five days.

To Cairo via Brindisi Ten days in Cairo 15 0 0 To Wady Halfa and back by Cook's first-class

tourist steamers To London vid Brindisi 27 16 8

£143 13 4

#### Trip II.—About sixty days.

To Cairo from Liverpool.	£18	U	U
Ten days in Cairo	10	0	0
To Aswan and back by rail	6	7	0
One week at Luxor	8	0	0
One week at Aswân	8	0	0
Government steamer to			
Wâdy Halfa and back .	15	0	0
Cairo to Liverpool	18	0	0

£83 7

Though it is unlikely that the traports on landing to show his passport, it is always better to have It might be required for obtaining registered letters, at a bank, or at the consulate if it were necessary at any time to demand If the help from the consul. journey is continued into Palestine, Syria, or Turkey, a passport is absolutely necessary in order to obtain the further permit, or "Teskera," required by the Turkish Govern-A British Foreign Office ment. passport can be obtained through Stanford, 26 Cockspur Street; or C. Smith & Sons, 63 Charing Cross: it costs about 3s. 6d.; if viséd by the Turkish Consul in England, an extra sum is charged. Be sure to have this done, if you intend visiting Palestine, Syria, or Turkey.

The examination of luggage at the Customs is not more strictly carried out than frequently happens at European frontiers. But every article is liable to be opened. There is a heavy duty on cigars, according to quality; and if travelling across Europe, it is better to carry very little tobacco, since it is the chief thing searched for at all There are good cigar frontiers. shops in Cairo. For leave to export antiquities a special permission must be obtained at the Museum.

Difficulties are put in the way of those wishing to bring guns and ammunition into the country. Permission must be obtained at the War Office, Cairo, from the Adjutant-General of the Egyptian Army. Cartridges are contraband. English ammunition may be bought French. in Cairo and Alexandria.

MONEY.—The Egyptian pound -written £E-is worth £1. 0s. 6d. of our money. It is divided into piastres and millièmes, there being 100 piastres, or 1000 millièmes, in the £E. The English £ is worth about 971 piastres—written P.T.,

PASSPORTS — CUSTOMS. — the current plastre, of about half the value, used largely in Alexanveller will be asked at any of the dria—the plastre being worth about 23d.

The Egyptian coins are—

Gold pieces of 100, 50, and 25 piastres. Silver 2, 5, 10, and 20 ,, 1, 2, 5 millièmes, and Nickel P.T. 1.

l and l millième. Copper

The nickel 5 millième or halfpiastre piece is most useful, as it will be found that the donkey-boys prefer a few of these to a silver coin of the same value. It is about the same size as the silver two-piastre piece, but may readily be distinguished from that coin by the curious O in the middle of the back.

As exchange fluctuates, circular notes, bank notes, and cheques will not always be paid at the same rate. English and French gold are the best forms in which to have money, foreign silver being of no use, though it will frequently be found in the bazaars that reckoning is done in francs and sometimes in shillings. Roughly speaking, then, the shilling is equivalent to P.T. 5, and the franc to P.T. 4.

POSTS AND TELEGRAPHS .-Egypt possesses an excellent postal system. There are five posts weekly to and from Europe, the best being the mail via Brindisi. leaving Cairo early in the week, and despatched from London on There is also a daily Fridays. mail up the river by train to Aswân. At most of the post offices in towns on the river there is one man who can speak English or

Postal Rates.—Egypt is in the Postal Union, the letter rate is therefore 21d, i.e. P.T. 1 for 15 grammes, P.T. 1 for newspapers. For inland letters the rate is 5 millièmes, that is, half a piastre for 30 grammes. There is a parcel post both foreign and inland.

There are two telegraph systems, i.e. plastres tariff, in distinction to the Eastern Telegraph Company

The former has offices in Alexandria, Port Said, Suez, and Cairo. Messages to be sent out of the country should always be sent from one of these offices, or, if sent from up the river, should be marked via Eastern.

Messages inland can only be sent by the Government system.

Telegraph Tariff.—Inland, P.T. 2 for eight words. The Eastern Telegraph Co.'s tariff is-

83 millièmes per word. To England " France 74 ,, ,, ,, Italy ,, ,, ,, India 170 ٠. ,,

## RAILWAYS AND STEAMERS.-

The Government has railways all over the Delta and up the Nile to Luxor, crossing the river from the west to the east bank at Nag-Hamâdi, or Abû Hamâdi, about 380 from Cairo. The line (different gauge) from Luxor to Aswan, and the line from Wady Halfa to Khartûm, are military railways, and as such the train times are subject to alterations. There are 1st, 2nd, and 3rd class carriages, the last being impossible for Europeans. Ladies can travel 2nd class if they ask for a harim Travelling by rail is carriage. always very dusty.

There are three different companies running steamers on the Nile-Cook & Son Limited (Egypt), with office beside Shepheard's Cairo ; The Anglo-Hotel in American Nile-Steamer and Hotel Company, chief office in the Grand New Continental Hotel Building. agent Gaze; and the Nile Navigation Company (Thewfikieh), office opposite Shepheard's Hotel. For particulars see page 203.

DRAGOMANS.—It is unnecessary for the ordinary tourist, who only stays in the big towns and makes a steamer trip up the river, to have a dragoman constantly. For sight-

and the Egyptian Government to engage one for the whole period of stay. The charge is from P.T. 30-40 a day, according to the experience of the man and his knowledge of English. Travellers must remember that the dragoman, whether Egyptian or Syrian, dressed in European, Turkish, or Arab dress, is merely a servant, and should always ride on the box and not in the carriage. They are quick to take advantage of the slightest familiarity. The Cairo guides know a fair amount about the mosques and other places of interest, but their information must not be implicitly relied upon. The Nile dragomans are very ignorant about the temples and antiquities, so that it is far better to ignore what they say and consult a guide - book. (See Nile Trip, p. 203.) There are generally dragomans waiting about at the principal hotels, and the hall porter, whom they frequently tip to recommend them, will soon find one.

Bakshish would seem to be the first word the Egyptian child learns, so great is the cupidity of Yet, howthe tourist-spoilt Arab. ever big the tip given, it is rare to find the recipient grateful or satisfied, and the traveller must not think he has underpaid because no thanks are returned. Two or three piastres is very good bakshish for a donkey-boy after a long day's expedition. This, of course, in addition to the tariff payment for the

donkey.

**HEALTH.**—The winter climate of Egypt is very beneficial to phthisical patients, to those suffering from bronchial affection, nervous prostration, and anæmia, rheumatism, and neuralgia, and to convalescents from all acute diseases. But it must be borne in mind that Cairo is very unsuitable for invalids between November and February. The changes of temperature are a danger to be guarded against, for it seeing in Cairo it is better to take a is by forgetting the coolness of the guide or dragoman each day than evenings and not putting on extra

result in diarrhea, and sometimes preferable to black. Only those tiresome intermittent fever. The very susceptible to the sun's rays Nile water has a slightly aperient effect on some people, so that they back of the neck must be shaded find it necessary always to take a either by a puggaree or by holding little brandy in it.

complaint in Egypt, the natives suffering terribly from it. It is well to guard against it by bathing the eyes after returning from an expedition with a little haseline, or saturated solution of boracic acid, in tepid water. Many people find smoked glasses necessary as a protection from the glare of the

Mosquitoes, though rare on the Nile itself, are fairly plentiful in Cairo. A little powdered bismuth made into a paste with water allays the irritation of an inflamed bite; ammonia is also good.

There are good doctors and chemists in Cairo.

CLOTHING.—It must be remembered that it is wiser to procure all necessary clothing before leaving England, as even if the things wanted can be got in Cairo, they will be much more expensive. From the description of Egypt's climate it will be seen that clothing of all kinds must be taken. Light summer tweeds or flannels, cotton and muslin gowns, are suitable for Cairo in March; and if a long stay is to be made during the hot weather, white suits are a comfort. Thicker tweeds and a warm overnecessary in December and January, especially on the river, the wind often being cold and the steamers very draughty. It is better for ladies to keep one skirt entirely for donkey-riding, and to have it always the safest, and a cholera-belt a wise oasis of Jupiter Ammon. ground about the temples is often Romans.

wraps that chills are caught, which very rough, and brown leather is will require a pith helmet, but the up a sun umbrella, which it is quite Ophthalmia is a very common possible to do while riding a donkey.

#### DESCRIPTION OF ANCIENT AND MODERN EGYPT.

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GEOGRAPHY .- In ancient times "Kamit," or the "Black Land." as Egypt was called, was divided into districts called nomes, each governed by its own princeling who owed more or less allegiance to the Pharaoh, according to that ruler's own power. Egypt proper extended from the Mediterranean to the first cataract, as it does at the present day. But many Pharaohs pushed their conquests through Nubia and on into the Sûdan.

We now speak of "Lower Egypt" and "Upper Egypt," the former referring to the seven provinces of the Delta, the latter to the eight provinces of the Nile Valley as far as Aswân. Between the Sûdan and coat, wraps and a fur cloak, are Egypt comes Nubia. Each of the fifteen provinces of Egypt has a governor called a Mudir, under whom are several Mamurs or deputy-governors of districts.

There are five large and some small Oases in the desert west of well shaken after returning from an the Nile. The northernmost is expedition. Woollen underwear is called Siwa, and is the ancient precaution, because of the rapid others are Wah-el-Bahriya, Farafra, changes in temperature. Boots and Dakhla; and southernmost, Wahshoes should be strong, as the el-Kharga, the Oasis Major of the

Egypt owes its very existence to the Nile, with its wonderful and mysterious annual rising and overflowing of the valley carved out by itself in past milleniums. to Lakes Victoria Nyanza and commences with Mena. Albert Nyanza, receives as tributaries the Bahr-el-Ghazal and the Sobât, before it (called the White Nile) joins the Blue Nile at Khartûm. Thence to the sea it flows 1800 miles, receiving only one tributary, the Atbara. The valley varies in width, being very narrow at parts where the water has had to force its way through beds of granite or limestone. The cultivable area is never more than ten miles in width, except at the Fayyûm and in the Delta. Beyond Cairo the river divides into two branches, which reach the sea at Damietta and In ancient times there Rosetta. were seven mouths.

-The Inundation, which brings down from the Blue Nile the fertilising mud, commences in the north in June, about two months after it commences to rise in the south. By September it has reached its height, and in November the land begins to be uncovered again. An immense deal has been done to control and store the waters during The Delta is a the inundation. perfect network of canals, and in Upper Egypt the irrigation officers have a very anxious time during the period of the river's rising. The great dam or "Barrage," north of Cairo, has helped immensely to bring more land under cultivation, and it is hoped that the new works at Asyût and the dam at Aswân will also greatly benefit the country.

The Egyptian Government has recently (1899) voted a large sum for the purpose of cutting the sudd, the accumulation of vegetable matter on the White Nile which prevents the free flow of its waters during the inundation period.

divides itself into three periodsthe Ancient Empire, the Middle Empire, and the New Empire. The ancient writings tells us of The dynasties of gods who ruled before river, which has been traced back the 1st historical dynasty which

> The Ancient Empire, according to Mr. Petrie, dates back to B.C. 4777. Its first king MENA founded Memphis, and was buried at Nekâda, if the name found in a tomb there is really Mena. This ruling race was not aboriginal, but had pro-bably reached the Nile Valley by the Kossêr route. It is not until the beginning of the 4th dynasty that the monuments tell us much history. SE-NEFERU, the first king, built the pyramid at Medûm, and was followed by the other pyramid builders, KHUFU, KHAFRA, MEN-KAU-RA, etc. Other important names of the early dynasties are UNAS, 5th dynasty; Peri I and Peri II of the 6th dynasty. Of the 7th to the 10th dynasties scarcely any record remains. After a period of decline we find the

Middle Empire being built up by the ANTEFS and MENTU-HETEPS of the 11th dynasty, followed by the great AMEN-EM-HATS and USERTsens of the 12th dynasty, who built pyramids at Dahshur, and the tombs of whose officers are at Beni Hasan. Of these kings the greatest was AMEN-EM-HAT III (B.C. 2600), whose name is connected with great irrigation works in the Fayyûm.

There follows this illustrious dynasty a second period of obscurity, during which it would appear that the country suffered invasion by mixed foreign hordes led by The invaders were Turanians. called the HYKSOS, or "Shepherd" kings, and it was probably under Apepi, the last of these, that Joseph was governor. But Sequenen RA, a Theban noble, expelled these Asiatics, and founded the 17th dynasty, so commencing the

The 18th dyn-New Empire. **HISTORY.** — Roughly speaking asty is notable for the great the history of Ancient Egypt Thothmes III (B.C. 1500); QUEEN HAT-SHEPSU, who built the temple English at the battle of Alexandria. of Dêr el-Bâhri; AMEN-HETEP III, a great builder; and AMEN-HETEP IV, of Tel el-Amarna fame, who tried to reform the religion. The 19th dynasty is no less famous, for to it belong the great Ramesside family, with SETI I and RAMSES II (B.C. 1340), the two great fighting Pharaohs.

From this time, with a few brighter glimpses, the Egyptian Empire steadily declined. We find dynasties from Ethiopia, the Delta, Persia, and Macedonia; and, finally, at the division of ALEXANDER THE GREAT'S Empire, Egypt fell to the lot of PTOLEMY. The following twelve Ptolemies mostly kept a very corrupt court and administration. but they were great builders. It is to them we owe the temples on Philæ, at Dendera, Kom Ombo, Edfû, and Esna. On the death of CLEOPATRA, the last of the Ptolemies, Egypt became a Roman province. Since the death of NEKnever had a native ruler.

Under Roman dominion the Egyptians fared well. Their customs and religion were not interfered with, and the building of their temples was continued. In 618 A.D. the Persians again descended and took the country from Rome. But they only held it for a short time, for neither they nor the Romans could hold the country against the

followers of Mohammed.

The Mohammedan period, when Egypt became a mere part of the empire of the Khalîfs, may be divided into several dynasties. The Omayyades, the Abbasides, the Tûlûnides, the Fâtimides, and the Ayyûbides, were succeeded by the Mameluke Slave Dynasties in 1250. In 1517 Selîm I, Sultan of Constantinople, took Cairo by storm, and since that time Egypt has been merely a Turkish Pashalic.

In 1798 Napoleon Buonaparte made an expedition to annex Egypt,

The Mamelukes again seized the reins of government, but were massacred by Mohammed All, a Roumelian sent over by the Porte. He administered the country on an improved system. In return for acknowledging the suzerainty of the Porte the Sultan made the government of Egypt hereditary in his family. It was his grandson Ismail who, having nearly brought the country to bankruptcy by his extravagance, was obliged to submit to the interference of Europe.

Ismaîl was dethroned, and his son THEWFIK became Khedive in 1879. In 1882 the French, whose fleet was at Alexandria, refused to help the English to quell the Arabi rebellion. and from that time England occupied Egypt, undertaking not to leave until she had established a government which had in it "the elements of stability and order." It was in 1885 that Khartûm fell and Gordon was killed, the Sûdan having re-TANEBO II (B.C. 378), Egypt has belled against the Khedive's authority, and in 1898 that the Sirdar, Sir Herbert (now Lord) Kitchener, led an army of combined British and Egyptian troops against the Khalifa and his Dervish hordes, and retook Khartûm and the Sûdan. This was followed in November 1899 by a battle in which the Khalifa and all his chief Emîrs were killed, and peace thereby restored in the country.

The present Khedive is Abbas Hilmy II.

INHABITANTS.—Of the aboriginal Egyptians no positive traces have been found. The earliest people we know of were a conquering race, probably a branch of the great Phœnician family, who came from a land they called Punt which has not yet been identified with certainty. They were not a very dark race of people nor of an unpleasing countenance. The type must have modified considerably but in 1801 the French were finally during four thousand years, owing obliged to retire, defeated by the to foreign invasions and inter-marthis ancient people are the Corrs, Isis and Nephthys. in 1894, 110,400, including the of occupation. armv 60,000 of these are Greeks, the Italians coming next in order with 18,700. Of criminals in Egypt the large majority are Greeks. There is no religious fanaticism, and the Egyptians are a peaceable people.

**RELIGION.** — ANCIENT. — The Egyptian religion, having extended over such a long period, came through many phases. It would seem to have most nearly approached monotheism in the earliest was constantly a purer esoteric forces. religious belief among the large The priestly faction, running alongside the grosser pantheism of the common people. Later apparently, in the decadence of the empire, this pantheism fell into the lowest depths of that polytheism which aroused the scorn of classical writers. While the multiplicity of gods and goddesses is quite confusing to the visitor to temples and tombs, there are various religious hymns that breathe out a very lofty and a spiritual conception of the Deity.

The gods are frequently represented in triads. The great triad-Amen-Ra, Mût, and Khensu-is seen frequently on temples at Thebes. Amen-Ra is distinguished by his head-dress of two very long upright feathers. In the tombs of Thebes the god most frequently met with is Osiris, represented as a mummy

The only descendants of usually attended by the goddesses Osiris was or Egyptian Christians, of whom judge in the under-world, and reprethere are only 400,000 (see "Lan- sented the sun during his journey guage"). The population of Egypt round the other side of the world. now (about 9 millions) consists of The Osiris myths were very numer-FELLAHIN, forming about three- ous. Thoth, the god with the ibis' fourths of the whole; BEDAWIN of head, was the moon god, and hence seventy-five tribes, who lead a less the "measurer." He invented writwandering lifethan formerly; COPTS, ing, arithmetic, and music, and is NUBIANS beyond Aswan, TURKS, frequently represented with a LEVANTINES, ARMENIANS, JEWS, scribe's palette in his hand. Ra and EUROPEANS. The last section was the sun in his splendour. He is constantly increasing, numbering was worshipped under seventy-five aspects, and generally has a hawk's About head. Shu the atmosphere, and Tefnut the dew, are his children. Horus, represented with a hawk's head and the crowns of Upper and Lower Egypt, was son of Osiris. Anubis, another child of Osiris, has a jackal's head. He presided over the funeral rites. Mat, the mother goddess, wears a vulture cap and the double crown. Hathor, the Egyptian Venus, is frequently represented with the head and horns of a cow, with the disc between the horns. All these gods and many others were times. But it is probable that there originally personifications of nature's

The Belief in a Future Life was very strong in these old people; and it was because they believed that the actual physical body would be necessary to the soul in the other world that they took such pains to mummify it and hide it away in tombs and pyramid chambers, which they tried to make inaccessible after the body was buried.

Modern-The Khedive and the majority of his subjects are Mo-HAMMEDANS. Their chief religious observance is the fast of Ramadan, which lasts for a month (the date of which is earlier every year, the Mohammedan year being lunar), and is succeeded by the feast of Bairam. At this festival the Khedive receives his principal officials, and there is a general giving of presents, as at our Christmas season. Shortly after this the Pilgrimage to Mecca leaves Cairo, taking with it the holy carpet holding the crook and scourge, and which has previously been carried .

The 1516

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in procession through the streets of and restoring monuments both of Cairo.

The religious book of the Mohammedans is the Korân, much of which a good follower of the prophet should know by heart. Passages from it are worn as amulets by many Fellahin.

The COPTIC CHURCH has two Patriarchs, one of whom is appointed over the Catholic Copts by the Pope. Their form of Christianity is somewhat similar to that of the Greek Orthodox Church, from

which they seceded.

ARCHÆOLOGY AND ART. -The Egyptians were the builders of antiquity, a fact owing possibly to the fine material-limestone, sandstone, and granite — found the Nile Valley, and the easy means of transport afforded by the river. The earliest period of art, that gave us such statues as those of Khafra and the Cross-legged Scribe in the Louvre, and the figures of Ra-hetep and Nefert in the Gîzeh Museum, show the finest portrait sculpture; but it is to the 18th and 19th dynasties we owe the magnificent temples of Thebes. The designs for decoration were chiefly taken from the lotus, papyrus, and other reed plants. That they were able to work so successfully in such hard materials as grapite and diorite shows the perfection of their tools. Mr. Petrie has proved that they used diamond drills and jewelled saws.

When the country became Christian a different style of art appeared. But there is little Coptic work to be seen. It is by the Mohammedans that all the beautiful Saracenic or Arab work was done. The finest examples of this style are in Cairo. But, unfortunately, the many lovely mosques there are not built to stand the wear of time, and several are in a sadly ruinous condition, the elaborate stucco work falling away and leaving the lath and plaster visible.

There are societies for preserving

and restoring monuments both of ancient Egyptian and Arab art. The Egypt Exploration Fund has published many finely illustrated works on temples and tombs in Egypt.

LANGUAGE. — ANCIENT. — The language of the hieroglyphs and the later hieratic and demotic (corruptions of the hieroglyphs) is so old in the history of languages that its origin has not been traced. It is related to the Semitic, East African, and Berber languages. But during the many thousand years during which it was in use, it naturally went through many changes. The hieroglyphic writing, the secret of which was lost in classical times, was first really deciphered by Champollion, the great Frenchman, by the aid of the Rosetta Stone in the British Museum, which has a trilingual inscription, in Hieroglyphs, Greek, and Demotic. The signs are of two kinds, phonetic and The phonetic signs ideographic. consist of an alphabet and syllabics. Of the latter there are between 3000 and 4000. The long ovals so often seen on the monuments are called cartouches; they contain the names of royal persons.

MODERN.—The present-day language of Egypt is Arabic. Many of the shopkeepers, hotel servants, and donkey boys have a smattering of English, but the carriage-drivers rarely know a word. The Egyptian Arabic is very different from the classical Arabic, and differs considerably from the dialect spoken

in Syria.

# A few useful Arabic words and phrases.

(The transliteration is purely phonetic.)

Again			kaman
Antiquities			
Bring me			gîbli
Candle .			shamma
Carriage .			arabîya
Come back			irgå
Come here			taala hênna
Doctor .			hakim

Enoug	χh						bizyddeh
Go av	VAV	•					imshi. ruh
Go on		•	•	•	•	•	yallah
Good	•	•	•	:	•	•	tayyib
		• `	•	•	•	•	naharak said
Good	us;	У.	•	•	•	•	
Heav			٠	•	٠	•	ya salâm !
Hold							im <b>sik</b>
How :				it?			be kam deh i
Hot w	rate	er					moiya <b>sukhna</b>
I don							mû <b>sh awz</b>
Lengt	he	n tl	he	stiı	ru	р	tawwil er-rikab
Make	ha	ste				-	kawwam
Mone	v						flû <b>s</b>
Never	m	ind	ĺ				maaleysh
No .							la
Not g	000	1					mûsh tayyib
Post							el bosta
Show	me	,					warrini .
Short	en	the	81	tirr	u		qassar er-rikab
Stop					. •		andak
There	is	not	t				ma fish
To th	e le	ft					shemâla <b>k</b>
To th	e ri	gh	t				yamîn <b>ak</b>
Take							oh-a!
To-me	orr	w					bo <b>khra</b>
Very							kuweyis khalas
Wait			•	•	•	•	istanna hênna
What			الو	hal	•	•	esmu eh
Yes					•	•	aiwa
1 68	•	•	•	•	•	•	www

In Upper Egypt many different

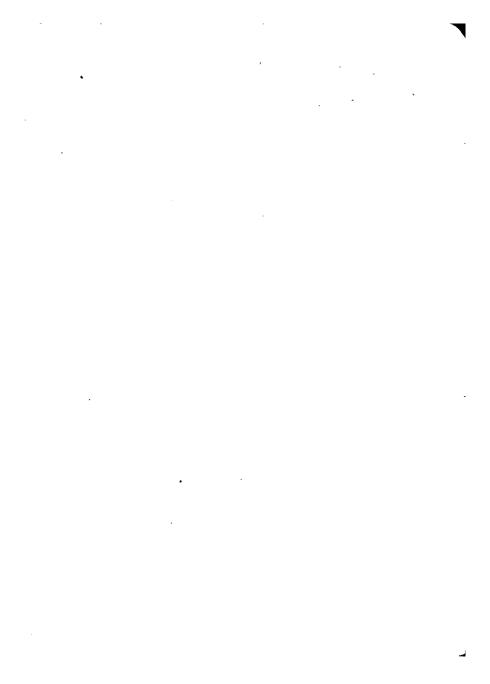
languages are spoken.

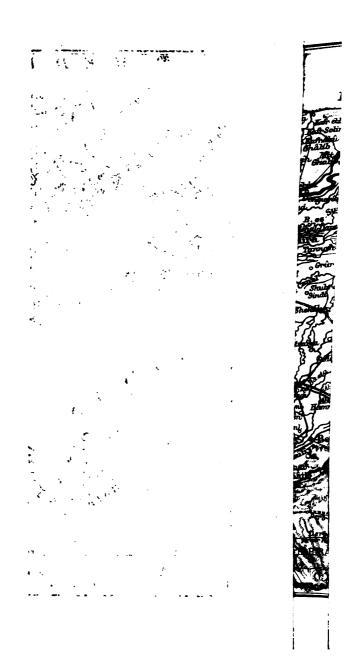
Coptic is practically a dead language, though it is occasionally Alexandria to Lake Marcotis, there used in a small part of the church will be found gorgeous displays of service. It is the direct descendant of the ancient Egyptian. It is written in the Greek character, supplemented by five or six characters borrowed large as tulips. The palm, the dôm from the Demotic.

the charms of a Nile voyage, grow in Egypt, but up the river especially in a dahabîya, is the sight little is seen but the two kinds of so many birds. Eagles, vultures, of palms and the sont tree. Crops kites, hawks, owls, plovers, the beau- are principally grains, vegetables, tiful hoopoe with its bright crest and and sugar cane. Rice is only plumage, the black and white king- grown in the Delta. Cotton is a fisher, and the brilliant green and valuable crop.

gold bee-eater, are constantly met with. Of aquatic birds there are the pelican, stork, crane, heron, and many waders; the snowy paddybird, and geese, duck, and teal. For sportsmen on land there are sand-grouse, quail, snipe, and partridge. The flamingo is found in the Delta. Of wild animals there are few. Wild boar (Delta), hyæna, gazelle, jackal, fox, fennec fox are the chief ones. Crocodiles are never seen below the second cataract, the immense increase of traffic on the Nile having driven them south. There are many fish in the river, but they are uneatable. The only dangerous creatures are the cerastes (or horned viper), and the scorpion, but it is extremely rare to hear of the ordinary traveller being bitten by either. Fleas, flies, and mosquitoes abound.

FLORA.—Every inch of cultivated land is so valuable that the traveller must not expect to see wild flowers after leaving the Delta. But in March, if an excursion is made from yellow daisies, poppies, asphodels, irises, and, chief of all, very large ranunculuses of different colours, as palm, lebbekh, sycamore fig, sont tree (acacia), orange, lemon, pome-NATURAL HISTORY. - One of granate, mulberry, and olive trees





# THE PARTY OF THE P

## PART I.

# LOWER EGYPT AND THE FAYYÛM.

SECTION 1	•		D	By the hour in town, one horse, P.T. 6; two horses, P.T. 8. By
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ARRIVAL BY STEAMER			151	P.T. 8; two horses, P.T. 10. From
ANCIENT ALEXANDRIA			152	station to quay, one horse, P.T. 4.
MODERN ALEXANDRIA			153	Churches.—English—St. Mark's,
Drives			153	Pl. Moh. Ali; Rev. E. J. Davis;
THE MUSEUM .				Sundays, 11 a.m., 6 p.m. Presby-
THE HARBOUR AND	MAE	I-		terian-Not far from St. Mark's;
ROUSSA			155	Rev. W. Cowan ; Sundays, 11 a.m.,
				6 p.m. French and German Pro-
				testant Churches.

#### ALEXANDRIA.

Hotels .- See "HOTEL LIST." Banks. - Bank of Egypt, Rue Thewfik Pasha. Anglo-Egyptian Bank, Rue Chérif Pasha. Crédit Lyonnais, same street. Imperial Ottoman Bank, Pl. Moh. Ali.

Consulate. — English — In the Boulevard Ramleh; consul, Mr. American — St. Mark's Gould. Buildings, Pl. Moh. Ali; consular agent, Mr. James Hewat.

Post Office.—Closed like all shops for two hours at noon; opposite the German Church; 7 a.m. to 7.30 p.m. It is wiser not to post letters in boxes in small streets.

Telegraph Office.—For messages to Europe, The Eastern Telegraph Co., Rue du Télégraphe; The Egyptian Government Telegraph, Rue Thewfik. Messages to all parts of Egypt. For Tariffs, see "Preliminary Information."

Shops. — Chemists — German-English Dispensary (Ruelberg), Rue de la Course; Otto Huber, next to Khedivial Hôtel. General Outfitters-Chalons & Cordier, and Davies Bryan, in the Rue Chérif Pasha; Camoin, Rue Attarin. Provision Merchant-Borman, Rue

Thewfik. Railways. - Moharrem Bey Station, for Cairo and all parts except Ramleh. Ramleh Station, at the end of Boulevard de Ramleh.

Doctors and Dentists. - Dr. Morison, Rue Thewfik; Dr. Legrand, B. de Ramleh; Dr. Hadad, Syrian, speaks English. Dentists — Dr. Love (American), Rue Nebi Daniel. Mr. Picton, Boulevard de Ramleh.

#### ARRIVAL BY STRAMER.

The coast of Egypt being very low, Alexandria is not seen until the steamer is within a very few Carriages. - Short course in miles of it. One of the first points town, one horse, no luggage, P.T. that comes into view is Pompey's 2-3; with two horses, P.T. 3-4. Pillar, which stands on rising

ground. As the steamer approaches, the forts of Adimi and Marabout are seen, and when it gets within the large breakwater it passes on the right some low hills with forts and windmills. The fort on the left is Rås et-Tîn, with a lighthouse at its extremity; the British Military hospital and the Palace of Ras et-Tîn, opposite to which the British man-of-war is moored, there being usually one stationed here, are also to be seen on the left. the great Harbour of Alexandria. The eastern harbour, which was chiefly used in ancient times, is now only accessible to small craft. The breakwater that protects the western harbour is two miles long. The inner harbour is protected by a mole a thousand yards long. The steamer rounds the point of this mole, and, passing a number of old sailing vessels, comes to the quay. It is only within the last four or five years that ships have been able to go in and out of the harbour at any hour of the day or night; for the entrance channel, which used to be tortuous and unlighted, has been deepened and straightened, and lighthouses have been put up. It is very pleasant to sail about the harbour in a small boat. Boats may be had, at a fixed tariff, at the Port Police Station on the Marina Gedîm.

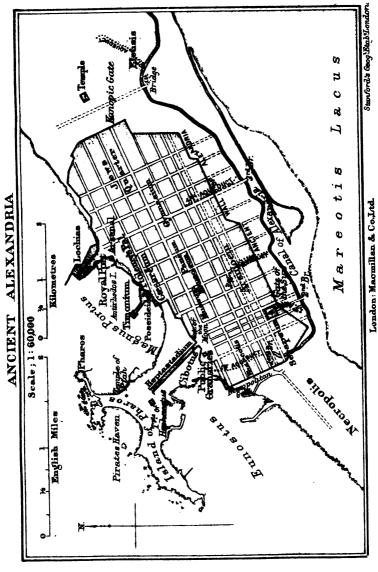
Even the largest steamers come alongside the fine new Quays, and here carriages are waiting to take the traveller to the Custom House. which is quite near (see "Preliminary Information"), and on to the hotels, which are all some distance from the harbour. There is very little to remind the newly-arrived traveller that this is the East; the modernlooking dwellings, and numbers of Europeans (or people in European clothing), the imposing buildings of Julius Cæsar, the library took fire. the Mohammed Ali Square, reminding him rather of some Italian gathered together at so much care towns. For Alexandria is a busy, and expense were destroyed, the flourishing, commercial town, with loss to the world was irreparable. a large population of Greeks, Levan- Excavators on the ancient sites have tines, and Italians, more than a hoped to find some traces of these

quarter of the population (300,000) being Europeans.

#### Ancient Alexandria.

Among towns of classical and early Christian interest, Alexandria holds a foremost place. Founded in B.C. 332 by Alexander the Great, built by his architect Deinochares on the strip of land between the sea and Lake Mareotis, on the site of the ancient Rhakôtis, its harbour protected by the island of Pharos. it speedily became one of the finest port-towns on the Mediterranean. Pharos, on the eastern extremity of which was the famous lighthouse, was connected with the mainland by a causeway called the **Hepta**stadium, from its length of seven stadia. This causeway, which divided the harbour in two, encroached on the sea until it now forms a large part of the modern town, and the strip of land on which now stands the Palace of Rås et-Tîn represents the island of Pharos.

Under the Ptolemies Alexandria became a great centre of learning, to which flocked all the great artists and scholars of the time, partly on account of the great Library and Museum founded by Ptolemy I. Among the famous names connected with Alexandria we find those of Euclid; Apelles and Antiphilus, the painters; Aristophanes of Byzantium; Herophilus and Erasistratus, the physicians; Demetrius Phalereus, the orator; Strabo, the geographer; Eratosthenes, parchus, Ctesibius, Origen, Athanasius, Theôn and his daughter Hypatia. It was Ptolemy Philadelphus who ordered the Septuagint translation of the Bible for his library. When, during the war of and 400,000 volumes that had been and expense were destroyed, the



treasures; but it appears that the west side of the square stands the land has sunk in many places, so fine large building of the Interthat even if anything remained in national Tribunals. Here also are the way of papyri or parchments, the infiltration of water must have long ago destroyed them. The site ants and cafés. of the Museum is probably opposite the Khedivial Hotel.

The **Serapēum**, a magnificent building containing the statue of Serapis, was destroyed by order of Theodosius in A.D. 389, at the final overthrow of the Egyptian religion. It probably stood on the hill now of the square and the sea. crowned by Pompey's Pillar.

Paneum, and the Gymnasium were the Cæsarēum were found near the present Ramleh Station. It was on the steps of this temple, which was begun by Cleopatra, that Hypatia was murdered in A.D. 415, and it was within its enclosure that the two obelisks stood, of which one is now in London and the other in

The site of Alexander's Tomb is thought to be now covered by the mosque of "Nebi Daniel," where it is impossible to excavate, as it is the burying-place of the vice-regal

In CHRISTIAN TIMES Alexandria was a great centre of theological controversy, and there seem to have been alternate persecutions of Jews and Christians. Connected with this period are the names of Clement, Athanasius, and the patriarch Cyril.

#### MODERN ALEXANDRIA.

The centre of activity lies in the Mohammed Ali Square, which takes its name from the equestrian statue of that ruler which adorns it. The buildings are mostly modern, the square having suffered considerably by fire during the Arabi rebellion Pompée. Beyond the Arab cemetery in 1882. The English Church which is stands at the S.-E. corner was damaged at that time. On the a hill, a solitary witness to the

the Bourse Khédivial, the Abbas Hilmy Theatre, and good restaur-

Out of the S.-E. corner of the square runs the Rue Chérif Pasha, which leads to the Moharrem Bey Station. Nearly all the principal shops are in this street. The English business houses are chiefly in the streets between the N.-E. end

The Bazaars must be visited on Of the other buildings of ancient foot or on donkey-back, there being Alexandria the Casareum, the no room for a carriage to pass down the narrow streets. They lie in the the most famous. Foundations of Arab quarter, which covers the site of the Heptastadium. To one who has never seen an oriental bazaar they will prove most interesting, not so much because of the articles displayed for sale, as from the real glimpse of native life afforded. So few travellers spend more than a day in Alexandria that these bazaars have not been spoilt by European tourists, the natives in no way laying themselves out to please the sightseer. The Rue Râs et-Tîn, leading to the Khedive's Palace, runs through the native quarter.

#### DRIVES.

I. To Pompey's Pillar : The Catacombs; Mahmûdîya Canal; Rosetta Gate.

II. To the Palace of Râs et-Tîn; Site of the Pharos; The Arsenal. III. To Gabâri.

DRIVE I.—Pompey's Pillar; The Catacombs; Mahmûdîya Canal; Rosetta Gate.—Leaving the Place Mohammed Ali, and passing through the Place de l'Église, with the Roman Catholic church and Abbat's Hotel, we drive through the Rue de la Colonne to the Porte de la Colonne

Pompey's Pillar.—It stands on

Section 1

former greatness of the ancient city, the last remaining relic of the magnificent buildings of the Ptolemies and Cæsars for which Alexandria was famous. Its modern name is misleading, for it does not mark the site of Pompey's tomb, as was once thought. The history of the actual shaft is uncertain, since it was probably part of some earlier temple—or may even have been an obelisk—before it was set up by the prefect Posidius, in honour of the Emperor Diocletian.

The total height of the monument is nearly 99 ft. The shaft of the column is of red granite from Aswan, beautifully worked and polished. It is 73 ft. high, and tapers from 9 ft. in diameter at the base to 8 ft. The work of the pedestal and capital are not worthy of it, a fact which points to the possibility of their being of a later date. The Corinthian capital has a depression in the top which probably at one time received the base of a statue. The blocks which form the pedestal come from different ancient buildings. One bears the cartouches of Seti I and Psam-

metikhus I (Psamthek).

The excavations of Dr. Botti, director of the Museum, in the hill tend to confirm the supposition that this was the site of the Serapeum. He found a fine Serapis torso, and an inscription to Serapis. He also excavated two ancient subterranean passages, having curious niches in the walls. But no inscriptions of value were found. According to Rufinus there were vaults and long passages under the Serapeum.

The Catacombs are a short distance to the S.-W. of Pompey's Pillar. The carriage-driver will fetch the keeper (fee P.T. 2). These early Christian tombs are excavated in the side of a steep hill crowned by a fort. In one or two are sarcophagi; but the most interesting are those discovered by Dr. Botti in 1893. There are columns at some of the entrances, and in one are early Egyptian paintings.

Turning back and driving a little way south we come to

The Mahmadiya Canal, and drive along by the side of it. This is the prettiest drive in the neighbourhood, there being many picturesque places along the banks. The canal goes from Atfih on the Rosetta branch of the Nile, 50 miles, to Alexandria harbour. There are fine houses and gardens along its north bank.

Leaving it by the Avenue des Lazaristes we go round by the Distribution des Eaux to the Rosette Gate, and driving along the new Rue de Rosette we pass the Zizinia Theatre, turn along the Rue Chérif Pasha, and arrive again in the Place Mohammed Ali.

DRIVE II.—The Palace of Raset-Tin; Site of the Phanos; The Arsenal.—Before starting, an order to view the Palace should be obtained from the Governor of Alexandria at the Gouvernorat. Leaving the Place Mohammed Ali by the Rue Raset-Tin, which takes half-way a sharp turn to the left, we pass through a crowded native quarter to the open space in front of the

Palace of Ras et-Tin.—There is nothing much to be seen in the building but a marble staircase and some fine inlaid floors. The view over the harbour obtained from the balcony is fine. The Khedive's yacht, the "Mahroussa," may be seen lying not far from the British man-of-war. Leaving the Palace, and turning east, we come to the end of the promontory on which stood the famous lighthouse of Pharos, once one of the seven wonders of the world. Returning past the front of the Palace we drive along the harbour, past the disused arsenal and inner basin, where there is a floating dock, by the quays and a narrow street to the Place Mohammed Ali.

Drive III.—To Gabari.—This drive towards the south-west may

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be taken in order to see the view some interesting stamped wine-jar across Lake Mareotis. The country is laid out in market gardens.

#### THE MUSEUM.

Open daily from 9-12 and 3-5, except Friday and Saturday afternoons, Entrance, P.T. 2; Friday and Sunday, P.T. 1.

The collections in the new museum are of ancient Egyptian, Greek, and Roman antiquities. It is a new building near the Rosetta Gate. opened in 1895. Dr. Botti is the curator. Turning to the left on entering, the first room contains Coptic tombstones, and a fine sarcophagus-lid in porphyry. On Blomfield. Passing through to the found on the site of the Serapeum. end room, the old Egyptian exhibits will be found. One of the treasures of the museum is the colossal red granite statue of a king of the nineteenth dynasty. In the room to the right are glass cases, containing the smaller Egyptian objects. Returning to the entrance hall, we see a fine torso (Greek) which was found in Alexandria. Turning now to the right, in Salle A, there are some charming Greek heads. Near a colossal white marble arm in the centre of the room is a head of one of the Ptolemies in black granite. Rather curious is No. 1775, the head of a woman. No. 485, in a glass wall case, is Alexander the Great. There are cinerary urns from the necropolis at Hadra, and century mummy from the Fayyum. In Salle B, is a colossal seated statue of Zeus-Serapis, found during diggings in the Rue Chérif Pasha. A good example of Ptolemaic work is the Apollo seated on the Delphic omphalos. The glass cases contain

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handles (Greek), and Ptolemaic coins. Salle C, Contains several funeral stelæ, a collection of Roman coins, and a cast of the Rosetta stone. Salle D. — B, A bust of Serapis, curiously set upon a colossal votive white marble foot; H, portions of marble sarcophagus, with the angel of victory; L, part of a candelabrum of fine workmanship; R, limestone head with eyes in obsidian and ivory. Salle E.-Some good reliefs, especially J, Stratonikê on her death-bed; I, a charming head of a woman, found in Alexandria, wearing close-fitting cap with chin-strap; B, colossal head of Serapis. Salle F.—Egyptian, Demotic, and Greek papyri. There are some sarcophagi in the the wall (right), a plan of ancient court-yard of the museum. Salle and modern Alexandria by Admiral G.—Noble Apis bull (restored)

#### THE HARBOUR AND " MAHROUSSA."

This is a most delightful little expedition. Obtain first an order to view the "Mahroussa," the Khedive's yacht, at the Gouver-norat, Drive down to the Port Police Office on the "Marina Gedîm" (the cabman will understand this direction) and ask for a boat—a sailing boat is best—to see the harbour and the yacht. The "Mahroussa" is the largest steam yacht afloat. She is fitted up in magnificent style, the saloon being handsomely decorated, and the Khedive's bedroom upholstered in objects from the different excavarich white satin. Its commander, tions in the neighbourhood of Alex- Admiral Husên Pasha, is most andria. The terra-cotta figures in pleased to show off his vessel to Case G, somewhat resemble the visitors. If the wind is suitable, Tanagra figures. Case H, a second the sail should be continued to the end of the breakwater.

#### SECTION 2.

# THE ENVIRONS OF ALEXANDRIA.

Excursion I.—To Ramleh and San Stefano.

,, II.—To Mex and Adjmi. ,, III.—To Abukîr. .. IV.—To Rosetta.

.. V.—To Lake Mareotis.

#### I. TO RAMLEH AND SAN STEFANO.

This expedition may be done either by road or rail. If driving, a special bargain must be made with the driver.

Trains leave the Ramleh railway station (at the end of the Boulevard de Ramleh) every hour; Sundays, every half-hour (1st class return, P.T. 4). There are eight stations, about a mile apart. At the second, Sidi Gaber, there is a junction with the line from Cairo, also with the Rosetta line.

Ramleh. — Hotels: see "HOTEL LIST." English Church at Bulkeley station. Post office at Bacos station.

The suburb of Ramleh is the growth of but a few years, during which time what was practically a piece of desert has been turned into a rambling collection of villas standing in beautiful gardens. The climate is good, the temperature in June being quite pleasant for Europeans.

The route by road starts from the Rosetta Gate. Passing the Christian cemeteries, over mounds of the ancient city, and across the old wall where were once the French lines, we come to the racecourse, on the left, the grounds of the Alexandria Sporting Club. After driving three miles we come to a Roman camp, where, in 1801, the English and French fought a battle. It is also the site of the ancient Nikopolis. Here were found, beside the foundations of the camp, the system for supplying it with water. The wells, of which the water is now brackish, are 33 ft. deep.

The gardens, passed before reaching San Stefano, produce the most beautiful roses.

The charm of San Stefano lies in its climate, the sunshine, and the blue of the Mediterranean. There are pretty varieties of shells of the smaller kinds to be picked up in quantities on the shore.

#### II. TO MEX AND ADJMI.

This excursion—as far as Mex—can be made by boat in calm weather, but when rough it is impossible to land. (Boat from the Port Police Office.) There is also a bad carriage road, and a tram—

To go by train, start from the Moharrem Bey station (trains about every two hours), taking donkeys so as to ride back. Take tickets to Menazel station, ride 2½ miles to Adjmi, then back 3½ miles to the Salt-works, and the Catacombs, a little further on the Baths of Cleopatra, and return to Alexandria through the Gabari Gate. Food and candles should be taken.

Adjmi in 1798 was the scene of the landing of Napoleon's troops. There is a fine view of the harbour from Fort Marabut. The ride is very pretty. The Salt-works belong to Government, which has the monopoly. In the distance are the chimneys of the great pumping station for keeping down the level of Lake Marcotis. The Catacombs, the Necropolis of ancient times, are very extensive. One has the best example of Greek work in Egypt shown in a Doric entablature and mouldings. The so-called Baths of Cleopatra were probably at one time tombs, but, owing to the encroachments of the sea, some are under water.

At Mex there are now good sea baths and a Casino.

### III. To Abukir.

Train to Abukîr from Moharrem Bey station. Donkeys must be to be at the Abukîr station. Lunch town stands is the ancient Bolbitine must be taken. It is best to take mouth. It was a little further an early train to Abukir. The down the river that a Frenchman village lies on the neck of land to discovered the famous trilingual the west of the bay in which was fought the "Battle of the Nile." The old Canopic mouth of the Nile which was the key to the reading of emptied itself into this bay. Leav- the hieroglyphs. ing the station, ride in a northerly direction, and many remains of buildings will be found, fragments of Mosaic pavement, painted plaster, foundations of walls, fluted granite statue with a hieroglyphic inscripthe water mutilated portions of red by 6 p.m. granite sphinxes, and the remains of āza, is passed.

#### IV. To Rosetta.

The only day on which this can be accomplished without staying a night in Rosetta is Sunday. Train leaves Moharrem Bey station on Sundays at 7.45 a.m., arriving at Rosetta at 10.15. Train leaves Rosetta, 5.10 p.m., arriving at Alexandria, 7.35 p.m. Fares, P.T. 34 and P.T. 15; return, P.T. 51 and P.T. 25.

The line passes Ramleh and Abukîr, and, crossing a stretch of sand, reaches Rosetta, 43½ miles. There is no hotel. The rise of Alexandria as a port has been the eclipse of Rosetta. Its population and trade have greatly diminished, and it has rather a deserted appearvarious ancient fragments which lie built into the khans and mosques. fields, at There are good fruit gardens. The

ordered the day before from Ramleh branch of the Nile on which the inscription now in the British Museum, called the Rosetta Stone,

#### V. To Lake Mareotis, or Lake Maryût.

By carriage, about P.T. 80. The columns, and part of a black granite expedition will take the best part of a day, and, as it should be done tion. There are traces of extensive in March, the start should be made Roman baths. Crossing the hill on not later than 9 a.m., so that to the shore, there may be seen in Alexandria may be reached again

It is a drive of about 15 miles the "Baths of Canopus." The slopes from the Gabari Gate, along the of the shore here are covered with narrow embankment of Said Paflowers in the spring. Lunch should sha's railway, having the lake on be taken here before starting to either side. Lunch should be taken ride to San Stefano, whence the in the ruins of Said Pasha's Palace, train may be taken to Alexandria. near which the wild flowers seem On the way to San Stefano, the finest. There are many coloured Khedive's summer residence, Mont-ranunculuses, irises, daisies, poppies, and asphodels. Two miles further on are Roman quarries.

#### SECTION 3.

#### ALEXANDRIA TO CAIRO.

From Moharrem Bey station by express train at 7 and 9 a.m., and 4.15 p.m., in 3½ hrs. Three slow trains also. Fares, P.T. 117; but 2nd class is quite possible for ladies travelling alone, if they ask for a harîm compartment. Fare, P.T. 78.

The route to Cairo lies through the well irrigated, and consequently cultivated, land of the Delta, from which the traveller will get no idea of the Egypt of the Nile Valley proper. The line takes a N.-E. direction, until it turns S.-E. over ance. But it is interesting to see the the narrow neck of land that separates Lake Mareotis from the in the different open places, or are Lake of Abukir. Passing cotton

17 miles, Kafr ed Dawar is

reached, a sporting centre, wild boar being found in the neighbourfirst stop at,

38½ miles, Damanhûr. This flourishing capital of the Behêra province occupies an ancient Egyptian and Roman site, of which no remains are to be seen.

A branch line from Damanhur vid Desûk, joins the line from Tanta to Damietta at Mehallet Rûh.]

531 miles, Teh el-Barud, a junction with another line to Cairo which keeps to the west bank of the river and joins the railway to Upper Egypt. About six miles west the remains of the Greek city of Naukratis were discovered in 1884. For those interested in archæology this may be made a day's excursion from Cairo. Before reaching,

64 miles, Kafr ez-Zayyat, the Rosetta branch of the Nile is Information." crossed by an iron bridge, which opens to let the boats pass. An excursion by boat or donkey can be made from here in about three hours to the site of the ancient Saïs (Så el-Hagar). There is very little, however, to be seen. A mail steamer runs from Kafr ez-Zayyât to Atfih, near Rosetta,

75 miles, Tanta, with a consular agent and hotel, is the capital of the province of Gharbîya. There are three great fairs here annually, in honour of a Moslem saint, in January, April, and August. These fairs afford a good opportunity for observing native life.

[A branch line goes from Tanta to Damietta. Hotel: see "HOTEL LIST." Consular Agent. Damietta, at the mouth of the Nile called interest for the ordinary traveller.]

marks the site of the ancient Said is a great coaling station. Athribis.

[Branch line via Zagazig and Ismaîlîya to Suez.]

120 miles, Kalvub, Junction

133 miles, Cairo. If alone, the traveller is advised to look for the hood. The express train makes its dragoman of the hotel to which he intends going.

#### SECTION 4.

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From Port Said to Ismailiya	
AND SUEZ BY THE CANAL .	159
PORT SAID TO ISMAILIYA AND	
CAIRO BY RAIL	161

#### PORT SATD.

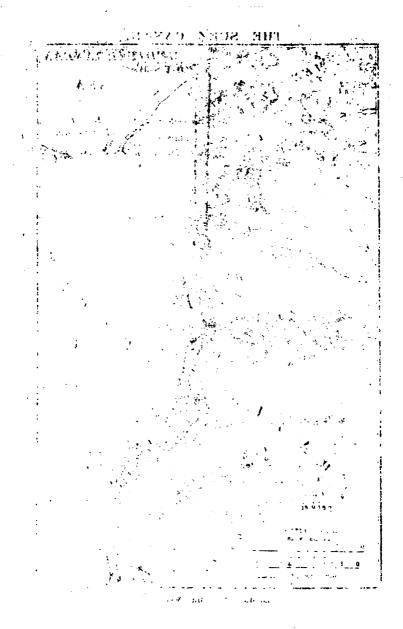
Hotels .- See "HOTEL LIST." Consuls.—British and American. Doctors.—Dr. Grillet (English), D'Arband (French).

Light railway to Ismaîlîya. Steamers. - See "Preliminary

Port Said stands on land which has mostly been reclaimed from the sea, for the narrow strip of land on the point of which it is situated, which divides Lake Menzâla from the Mediterranean, is sometimes covered with water when the lake is high. It owes its importance entirely to its position at the entrance to the Suez Canal. Its history only dates from 1859, when the first surveyors for the canal landed there. In ten years time it had a population of 10,000, which has now more than trebled, about one-third of the inhabitants being European. There is nothing whatever to attract the sightseer except the constant passing of shipping from all parts of the world. after the town, has nothing of hotels are much inferior to those at Cairo, and the bazaars of no account. 101 miles, Benha. N.-E. of the On the western jetty is a statue of town the modern village of Atrîb M. de Lesseps, put up in 1899. Port

#### THE SURZ CANAL.

A mile and a half before reaching with the line from Cairo to Suez. Port Saîd by steamer we see on



#### THE SUEZ CANAL.



London: Macmillan & Co. Itd.

the west the commencement of the M. Mougel-Bey to make a canal which serves to protect the outer harbour from silting up with the deposit brought down by the Damietta branch of the Nile, only about thirty miles west. The Outer **Harbour** is formed by this mole and another to the east, which is one mile long. These moles are built of blocks of concrete weighing 22 tons. The lighthouse, showing a red light, is also a mass of concrete, 176 ft. high. The channel, 300 ft. wide and 26 ft. deep (the depth of the Canal), had to be dredged out through this outer harbour.

It was in 1859 that M. de Lesseps commenced the great work of cutting the Canal through the Isthmus of Suez, a work only accomplished at the cost of great self-denial on the part of the chief engineers, and loss of life among the poor Fellahin, forced to work under the lash. An idea of the hardships endured may be gathered from the fact that until distilling machines were put up the nearest fresh water procurable was at Damietta, thirty

miles away. The present canal is not the first one that has been constructed to join the Red Sea with the Mediteranean. Aristotle, Strabo, and Pliny tell us that Sesostris (probably Ramses II) conceived and carried out such a plan. But both his plan and that of Necho made use of the easternmost or Pelusiac branch of the Nile for their purpose. connecting it by a canal with the Heroöpolitan Gulf-now the Gulf of Suez. The Pelusiac mouth of the river was considerably east of minutes to go through the canal. the present Port Said.

Under Napoleon Buonaparte two or three plans were brought forward for connecting the two seas, but none were practicable. It was in 1855 that a firman was obtained by M. de Lesseps from the Viceroy, allowing him to form a company to carry out a project drawn up by himself with M. Linant-Bey and

unfinished mole or breakwater from Suez to the ancient Pelusium. This project having been submitted to, modified, and accepted by an international commission, M. de Lesseps commenced work in 1859, regardless of the fact that owing to English influence the Sultan had refused to confirm the permission given by the Viceroy Said. After many enormous difficulties had been overcome the canal was opened in 1869 with festivities on such a scale that Ismaîl Pasha, the Khedive, is said to have spent over £4,000,000 on them. The total cost of making the canal was about seventeen millions sterling.

The length of the canal is 100 miles, and its surface width varies from 65 to 110 yds., its depth being 27 ft. 9 in. Dredging is constantly going on, and the depth is to be increased to 29 ft. Canal dues are the same for vessels of all nationalities, viz., 8 shillings per ton on the net tonnage, and 8 shillings for each passenger.

The number of vessels that passed through the canal in 1898 was 3503, and owing to the introduction of electric light 3294 were enabled to make the passage during the night. Of the total number 2295 vessels were English, 356 German, 321 French.

The Suez Canal Company's receipts in the same year were 87,906,000 francs, an increase from the previous year of 12,000,000 francs, which allowed a surplus over expenditure of 46,068,000 francs.

It takes now only 15 hours 40

From Port Said to Ismailiya AND SUEZ BY THE CANAL.

Steamer to Ismailiya daily in 5

Those arriving in Egypt at Port Saîd sometimes continue the journey to Ismailiya in the steamer, for the about 20 miles the canal passes through Lake Menzâla, a low bank separating it from the waters of the lake. Progress is slow, the speed of all steamers being limited to 6 miles an hour.

211 miles, Kantara. A low chain of sand hills divides Lake Menzâla from the first of the series of small lakes. It was by this neck of land Egyptian and foreign armies between Syria and Egypt took place a br in ancient times. West of Kantâra, canal. about 10 miles, are some mounds, called Tel el-Defenna, which have the site of the Tahpanhes of Scripture, the Daphne of the Greeks. The remains are of the time of Psammetikhus I of the 26th dynasty. The large building of which Mr. Petrie found traces may possibly have been the "House of Pharaoh, where Jeremiah prophesied the downfall of Egypt.

Nearer the town are remains of

a temple of Ramses II.

The journey to the site of the ancient Pelusium would take the best part of a day on camels. There is little to be seen.

The canal now enters the Balah lakes, then passes through a cutting at El Ferdan, and through the highest ground of the isthmus (60 ft.) at El Gisr. A flight of steps ascends to the deserted village with a ruined mosque and chapel to the Virgin. Leaving the cutting, Lake Timsah is entered.

50 miles, Ismailiya.

Hotels. - See "HOTEL LIST." Railways.—To Cairo and Suez, trains twice daily. Light railway to Port Saîd.

Chemist.—Shop in Place Champollion.

Lake Timsah, or the "Lake of Crocodiles," by some thought to be the old limit of the Red Sea, was converted by the admission of water from the Mediterranean, from a small

purpose of seeing the canal. For water about six square miles in area.

> The fresh water supply for Ismaîlîya comes by canal from the Nile. Port Saîd is also supplied from this canal, the water being pumped through fifty miles of castiron pipes. The gardens at the waterworks are very pretty.

The road leading from the quay to the town is bordered by lebbekh that the comings and goings of trees. It crosses the fresh-water canal to the Quai Méhémet Ali, broad avenue beside

In the public park are some monuments brought by M. Naville been found by Mr. Petrie to mark from Tel el-Maskhûta, the site of the ancient Pithom.

To Tel el-Maskhûta, an excursion of 11 miles across the desert. The most ancient monuments discovered here were of the time of Ramses II, the Pharaoh—as is generally supposed-of the oppression. The ruins are of great storehouses, probably depôts for provisioning the army on its way to Asia. This accords with the Scripture "treasure cities," which would be better inter-preted "store cities."

Passing Gebel Maryam, we reach Tusum, marked by the whitewashed dome of a shekh's tomb. Near this place were found, during excavations, fossil remains of large animals of the Miocene-Tertiary

At Serapeum, so called because of supposed finds of a temple to Serapis, is about 3 miles of high ground. Then, after a few miles of low ground, the **Bitter Lakes** are entered. The banks are flat, except on the right, where they rise into the Gebel Geneffa range. There is no vegetation but the tamarisk shrubs. The lakes are divided into two basins, the first 15½ miles long, the second about 7 miles long. The course of the canal is marked out by buoys. At each end of the large basin is a lighthouse 65 ft. high. Leaving the small basin we enter the Shaluf cutting, where brackish lake into a pretty sheet of the canal excavators came to a bed

of limestone, of which they had to remove 40,000 cubic yards.

Just on entering the shallow Gulf of Suez we pass the ruins of a monument of Darius, some distance from the right bank.

100 miles, Suez.

Hotels.—See "HOTEL LIST." Post and Telegraph offices at the station.

Railway.—Stations—(a) Atdocks, (b) Gare, and (c) Rue Colmar (trains from Cairo for Suez town), (d) Terreplein, for Port Thewfik near the docks. One or two trains daily to Cairo, Alexandria, etc.

Suez is a modern town, but the old town of Clysma was somewhere in this neighbourhood. Since the completion of the canal its population has decreased, and truly there is nothing to induce anyone who has not business in the place to live here, the town being most dreary and unattractive. The principal street is the Rue Colmar.

The new Quays and Harbour at the end of the canal are about 2 miles from Suez. (Railway fare, P.T. 3; return, P.T. 4½; or donkey, P.T. 5-8.) The large basin to the south is the Port Ibrahîm, and to the north of this artificial island is Port Thewfik. To visit the island by water, take a boat from in front of the post-office (P.T. 8-10 an hour). The statue on the Avenue Hélène is that of Lieut. Waghorn who was the means of re-establishing the Egyptian route to India before the time of the canal.

To the Wells of Moses .-- Ain Mûsa. The excursion to this little oasis on the east side of the gulf is a pleasant way of spending the best part of a day. It is the quarantine station.

A steam launch or sailing boat must be procured at the jetty. This will go over to the jetty on the other side, where pilgrims are received on their return from Mecca. Donkeys should be taken, or sent on before from Suez for the ride to the wells, about 2 miles. The wells buried. The line passes through

get their name from the tradition that it was into the largest of them that Moses threw some shrub which sweetened the water. The place, Dean Stanley says, "has become the Richmond of Suez." The palm plantations and vegetable gardens are certainly a restful change from the barrenness of the country round.

The shells on the shore of the gulf are interesting.

# PORT SAID TO ISMAÎLÎYA AND CAIRO BY RAILWAY.

Light railway or steam tram twice daily, in 31 hours, to Ismaîlîya in connection with trains, thence to Cairo. Fares, 1st class, P.T. 46½; 2nd class, P.T. 34½.

This little railway follows the canal embankment on the west side to Ismaîlîya. On the right hand the broad expanse of Lake Menzala, where there are quantities of wild

Ismailiya (see p. 160). Trains in connection with the steam trams from Port Saîd for Cairo at 1 p.m. and 7 p.m., arriving at Cairo at 4.45 and 10.30 p.m. Fares, 1st class, P.T. 70; 2nd class, P.T.

The line from Ismaîlîya to Cairo (97 miles) follows the cultivated strip of land known as the Wady Tûmilât. Its fertility is owing to the fresh-water canal, from which the towns along the canal receive their supply. On the right hand or north is the desert, on the south the narrow belt of cultivation.

18 miles, Mahsama. Some distance to the left are the mounds of Tel el-Maskhûta, the ancient Pithom identified by M. Naville.

"Ismaîlîya," excursion.)
32 miles, Tel el-Kebir. It was here that Arabi Pasha's army suffered final defeat by Lord Wolseley in 1882. Near the station is the cemetery where the English officers and men who fell then are the fortifications.

passed through to 45 miles, Abû el-Akhdar, is probably part of the Goshen of Scripture. 50 miles, Zagazig (junction with the line to Benha and Alexandria. and the Damietta line). Hotel: see "HOTEL LIST." This is a thriving town of 35,500 inhabitants, numbering many European residents. It is the centre of a large trade in cotton and grain. About a mile to the south is Tel Basta, where lie the remains of the ancient Bubastis, the Pibeseth of Ezekiel. Herodotus gives a description of the temple that once stood here, which was built of fine red granite, and dedi-The cated to the goddess Bast. chief names connected with this site are those of Ramses II, Osorkon II, Many remains of colossal figures, columns, etc., were found here. The and baths. See "HOTEL LIST." ruins are passed in the train before it reaches

The country

56 miles, Burdên.

62 miles, Belbes, the first haltingplace of the British on their way to Cairo after the battle of Tel el-Kebîr. About 6 miles south is a

large Roman settlement.

78 miles, Shibin el-Kanatir. Not very far from this village are the ruins which are supposed to mark the site of the city Onion, founded by the high-priest Onias. The mounds are now called Tel el-Yahûdîya, or "The Mound of the Jew." Some of the finest and most artistic decorative work of Egypt was found here, in the shape of tiles and glass inlays. The building probably dated back to Ramses III. It was paved with alabaster. A view of the Pyramids may be had from the top of the mound.

Passing Kalyûb, the train reaches

971 miles, Cairo.

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#### CAIRO.

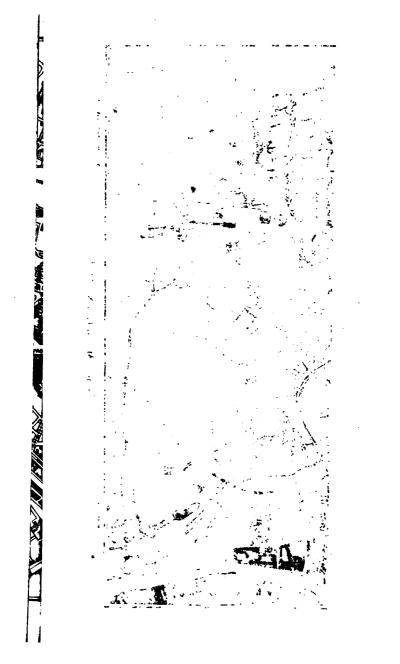
Hotels. - The best and most healthy lie in the new European quarter of the town, that is, west and south of the Esbekîva Gardens. They are equal to good European hotels, having electric lights, lifts,

Restaurants and Cafés.—The best cafés are in the Esbekîya. Santi, dinner 31 francs. rooms at the Savoy and Shepheard's hotel. Anglo-American buffet and grill-room (St. James'), Sharia el-Maghrabi. Cowatsch, near Shep-The usual charge for a heard's. cup of coffee or glass of lager beer is P.T. 2.

Railway Stations.-(a) Principal station in N.-W. of town. Lines to Alexandria, Ismaîlîya, Suez, and Delta. (b) Zabitya, close to the principal station. Lines to Bedrashên, Upper Egypt, Teh el-Barûd. (c) Abbasiya station, separated from (a) and (b) by the canal. The short line to Matariya and el. Merg. (d) Bab el-Lak station, in the S.-W. of the town. Line to Helwan.

**Consulates.** — British — Consul-General and Minister Plenipotentiary, Lord Cromer, Kasr ed Dubâra : Vice-consul, Ralph Borg, Esq., 14 Sharia el-Maghrabi; hours, 10-4; United States, 4 Sharia el-Maghrabi.

Bankers. - Bank of Egypt, Sharia Kasr en - Nil. Anglo - Egyptian Bank, same street. Crédit Lyonnais, near the post-office. Im-



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perial Ottoman Bank, Sharia el-Maghrabi.

There are money-changers in the streets, but until the traveller knows the coins well, it is better to ask the hotel hall-porters for small change.

Post-office.—S. of the Esbekiya, between the Opera and the Mixed Tribunals; 7.30 a.m. to 9.30 p.m. Letter-boxes at the hotels. Mail information is posted up in all hotels. (For Mails and Postal Rates see "Preliminary Information.")

Telegraph Offices (see "Preliminary Information"). Eastern Telegraph Co., Sharia el-Manakh, near German church. Eypptian Government Telegraph, Sharia Bulak, near the Esbekiya. Reuter, 31 Sharia el-Maghrabi. There is also a Telephone Company.

Tramway (Electric).—The meeting-point of the various lines is at the W. end of the Muski. Thence there are lines to Bûlak, to the Citadel, to Kasr en-Nil (quite near the bridge), through Old Cairo to Gizeh (whence steam ferry to Museum), and to the Railway Station. First and second class. Fares

from 5 to 10 millièmes.

Another line starts from the further side of the Kasr en-Nil bridge, and runs to the pyramids of

Cabs. — Government tariff — All the cabs, which are like small victorias, have two horses. A kilometre is about § of a mile.

Within the city—	P.T.
For 1 kilometre	3
Exceeding 1 kilometre	4

If the drive is continued outside the city limit, P.T. 1 per kilometre extra.

By time—		P.T.
One hour or less .		6
After midnight		8
Each additional quarter	οf	
an hour		1
By_the day—		
From 8 a.m. to 5 p.m.	٠	60
By the night—		
From 8 p.m. to 8 a.m.		80

Special Fares.

	Single.	Waiting.	Return.
Polo ground	P.T. 5	Hr.	P.T. 15
Gezireh Hotel	5	۱ <u> </u>	15
Grand Stand (Race days)	10	3	30
Gîzeh Gardens and Museum	: 10	2	20
Pyramids	50	3	77
Fûm el-Khalig	. 8	1	12
Old Cairo	. 8	`1	16
Abbasîya Barracks .	. 7	. 1	15
Kubba les-Bains .	. 10	. 1	20
Heliopolis	20		40
Citadel	7	2	15
Tombs of Khalifs .	10	3	30
Shûbrah(Kasrel-Nosah)		ĩ	10
Bûlak (Printing Office)	5	1	7

Each package carried outside,

Although there is a tariff, it is wise to make a bargain with the driver before going any distance. The cabs outside the large hotels are clean and superior, and the drivers expect a bigger fare. On Fridays and Sundays and holidays extra fares are expected.

Donkeys. - The donkey boys generally have a smattering of English, and know what the tourist wants to see. The donkeys have an easy pace, and the best way to see the bazaars, if walking is fatiguing and time precious, is on donkey-back. The price to be paid should always be arranged beforehand. For short ride in the town, P.T. 2; by the hour, P.T. 3-4; for the day, P.T. 10-15. Whole day outside town, P.T. 25. Besides the pay agreed upon, the boy will always expect a little bakshish, the amount of which should depend upon the merits of his donkey and his own good behaviour.

Doctors.—English—H. M. N. Milton; A. A. W. Murison, M. B.; F. M. Sandwith, M. D., M. R. C. P.; Dr. Toller; W. H. Wilson, M. B.

Italian — Dr. Fornario. Dr. Hess. Dentist — Dr. Faber (American), opposite Shepheard's liminary Information. Hotel.

Chemists. — The New English Dispensary. Mandofia's Anglo-American Pharmacy, both in the Place de l'Opéra. Myrialaki, near Shepheard's hotel. British Pharmacy of Joanavich.

Churches.—English church—All Saints, in the Route du Bûlak, Rev. C. Butcher, D.D. Sunday Services, 10.30 a.m. and 6 p.m. St. Mary's Mission Chapel, off the Sharia el-Manakh, attached to the English schools in connection with Bishop Blyth's mission to Jews, a temporary arrangement. Services on Sunday - Holy Communion, 8 a.m. morning and evening prayer, 10.30 a.m. and 6 p.m. Daily Services at 8.30 a.m. and 6 p.m.

Presbyterian service at the American Mission in the Esbekîya.

Roman Catholic churches, in the Frank quarter, N. of the Muski.

German Lutheran church, Sharia el-Maghrabi, opposite Hotel d'Angleterre, with a French service on the last Sunday in the month.

Clubs .- The Khedivial Club and The Turf Club-Strangers are not easily admitted. Gezireh Sporting Club—Admission to strangers, £2. At Gezîreh.

Theatres.—Opera House, in the Place de l'Opéra, where there are performances during the season by fair French or Italian companies. The opera of "Aïda," written by Verdi for the festivities at the opening of the Suez Canal, can be seen with the original scenery. A small open-air theatre, in the Esbekîya Gardens,

Baths. — The Hammam Schneider. near Shepheard's, just out of the Esbekîya, is a new establishment, almost entirely patronised by English residents and visitors. Every kind of bath, and massage. Prices begin at P.T. 5 for swimming or douche.

Spriss— can always be had at the hotels. See section on Dragomans in "Pre-

> Outfitters. — Davis General Bryan, next door to the Grand Continental Hotel. Paschal, and Camoin Fils, in the Esbekîya.

Gunsmith.—Baiocchi, near the

Crédit Lyonnais.

Booksellers and Stationers.-Diemer near, and Zacharia and Livadas opposite Shepheard's Hotel. Rosenfeld, next to the Grand Continental Hotel. Barbier, next to the Hôtel Khédivial.

Provision and Wine Merchants. -Mortimer & Co., Sharia el-Magh-Zigada, near Shepheard's rabi. Hotel. Walker & Co., in the Sharia el-Maghrabi. Fleurent, in the Esbekiya, for wines.

Photographers. - Heyman & Co., beside Shepheard's Hotel; very dear. Lekegian, near Shepheard's Hotel. Abdullah frères, Rue Kâmel Pasha. Optician. - Süssmann, in the Muski.

Arab Woodwork, etc. — The finest collections of both old and new objects are found at Parvis, near the beginning of the Muski, and Hatan, in the Muski. But these shops are very expensive. Mallak, on the right hand side of the Muski, is less expensive. At all these places the workshops may be seen. A higher price than will eventually be taken is generally asked in all the shops, even as in the bazaars.

Antiquities are best obtained at the Gîzeh Museum, it being impossible for an amateur to tell the true from the false, of which many

will be offered to him.

Hospitals.—The Kasr el-Aini Hospital, with a school of medicine, under Dr. Milton. On the Nile, between Old Cairo and Bûlak. Military Hospital, in the Citadel. The European Hospital (Dr. Fornario), in the Abbasîya; well managed under supervision of the Consuls. Paying patients, 6-12 francs a day. The Victoria Hospital, near the German Consulate; Guides.—The names of good ones under good management. Nurses are Kaiserwerth Desconesses. Paving patients taken.

# SUGGESTED ITINERARIES FOR SEE-ING THE SIGHTS OF CAIRO.

It should be remembered that Friday, being the Mohammedan Sunday, is not a good day for the bazaars or shopping, but it is the fête day when all the world goes

driving.]
(a) Morning.—Walk to the Esberard shops. the Muski and Rue Neuve to the is Gami. Khan el-Khalîl. Dismiss the cab. and walk through some of the bazaars. Drive back to the hotel. Afternoon. - Drive through the Abdîn Square to the Citadel (fine view about sunset), and see the mosques in the neighbourhood. Tombs of the Mamelukes.

and tent bazaars, Mosque el-Muay-Azhar, and return by the Muski. Afternoon. - Drive to Heliopolis.

(c) Morning.—To the Kasr en-Bridge. Afternoon. - Start early. Drive or take tram to Old Cairo; Howling dervishes on Fridays; Mosque of Amru; Old Babylon, with Coptic churches; Island of Rôda; and Nilometer. Return by tram, unless (best plan) driving, visit Mosque of Tulûn on wav back.

(d) Morning. - Drive to the Mûristan of Kalaûn; Barkûkîya; Mosque el Hakîm, with Arab Museum; Bab time, Tombs of the Khalifs. Afternoon.—By train to Helwan.

(e) Gîzeh Museum, several visits necessary. On Friday return in fortress, which lay a little south of afternoon, and drive round Gezîreh.

the fashionable drive.

The Excursions to the Pyracursions from Cairo."

Note about Cab-drivers .- The ordinary arabiya driver does not know the names of many of the streets as they are indicated on the map, and he cannot read them. But by using the map and saying "uaminak," if it is desired to turn to the right, and "shemalak" for turning to the left, the ordinary traveller can go about Cairo a great deal without the aid of a guide. See also Arabic phrases in "Pre-liminary Information." Every kiya, and see gardens and shops. driver understands the direction, Take a cab or donkey thence along "Muski." The Arabic for mosque

#### DESCRIPTION OF CAIRO.

To the traveller arriving at the central railway station and driving straight to his hotel in the Ismaîlîya quarter, a first view of Cairo may be very disappointing. The large Euro-(b) Morning.—Drive, or take a pean-looking houses, the watered donkey, to the Mosque el-Burdeni, roads, the people in European Bab ez-Zuwêla. Visit shoemakers, clothes, the hotel omnibus—these all belong to Western civilisation. yad, Mosque el-Ghûri, Mosque el- But the Arab in his long white garment with a red tarbash on his head, or the lower-class native in blue galabiya and curious brown cap, are evidences that this is truly the East, and that not far off is the Cairo of his imagination.

The natives call it Masr or Masr el-Kâhira, and are very proud of belonging to such a city, which they consider the finest place in Egypt. the carriage has been kept. If Of the 500,000 souls that make up its population, no less than

21.650 are Europeans.

It was about a thousand years ago that this city of El-Kâhira or "the Splendid" was founded by el-Futuh; Bab en-Nasr; and, if one Gohar, a general of the Fatimide This town was but a dynasty. successor to the ancient town called Babylon where there was a Roman the present town, and is marked by the mounds of "Old Cairo." When this fortress was conquered by the mids and to the Barrage are Khalîf Omar, A.D. 639, the new whole day excursions. See "Ex- portion of the town that sprang up was called Fostat, the Arabic for

"tent," from the fact of the conqueror's tent having been pitched there.

Cairo was the residence of the Khalifs during their period of power, and it is to them we owe so many of the beautiful mosques that form one of the attractions to travellers. Under Mohammed Ali many improvements were made. Wide new streets were made, and under his successor Ismaîl the new European quarter began to grow

The city lies between the Nile and the Ismaîlîva Canal, which bound it on the north and west, and the Mokattam Hills on the south-east. Close to the hills is the Citadel, which is practically on their northernmost spur. The area of the city, not including the Ismaîlîya quarter, is about 3 square miles. It is customary to speak of the different Quarters of the town, though the strictness with which in the oriental part of the city they The few of their gates remain. some well-known man or building, or according to the trades of their inhabitants. ters were the Christian, Copt, Jews, and Frank quarters. The all the new part commenced under Ismaîl, where the chief hotels and European houses are. Newer still is the Kasr ed-Dubara quarter by the river, south of the Nile bridge, where live the British consulgeneral, and many English officials. Some of the houses have pretty · gardens.

In the Nile at this point are two Islands. The great Nile Bridge leads over to the Gezîret (island of) Bûlak, commonly called Gezîreh. Here are the large palace of Ismaîl now turned into an hotel, and the grounds of the sporting club (see "Drives," p. 178).

Of the old Walls of Cairo built

by Salah ed-dîn (Saladin) in A.D. 1180, only portions on the north and east of the town remain. The principal Gates remaining are the Bab (gate) en-Nasr near the Arab Museum, the Bab el-Futuh a little further west, and the Bab ez-Zuwela at the end of the Sukkarîya, beside the Mosque el-Muayyad. These gates are worth seeing when the mosques near them are visited.

### CENTRES OF INTEREST.

The modern centre of Cairo is the Esbekiya Square, with its pretty gardens. It was Ismaîl Pasha who turned what was a piece of low-lying ground, flooded during the inundation, into this charming pleasure-ground. Round the square cluster many of the principal buildings in Cairo. At its S.-W. corner is the Place de l'Opéra with the opera-house, and a statue of Ibrâhîm Pasha. Passing up the west side we come first to the large terrace of were originally shut off from one the Grand Continental Hotel, folanother is a thing of the past. A lowed by several shops, some good jewellers, and cafés. Continuing a quarters were called after the little way out of the square we come people who lived in them or after to Shepheard's Hotel, beside which a military band often plays, and Cook's office. Opposite are offices The principal quar- of tourist and forwarding agents. etc.

Returning to the S.-W. corner modern Ismailiya quarter includes and continuing along the south side of the square, we pass the operahouse, and come to the International Tribunal. The road then widens out in front of the Post-Behind the post-office is office. the Place Atabet el-Hadra where the tram-line crosses, and where there is a good opportunity of observing native life. The Muski leaves the N.-E. corner of this place.

Returning to the Esbekîya we go up the east side and pass the Crédit Lyonnais, then further on the Bourse, facing the small square Mêdân el-Khaznedâr. The Ĥotel Bristol is on the north side of this square.

The north side of the Esbekîya

presents little of interest to the yaminak "your right," are the fresightseer.

The Muski and its continuation the Rue Neuve, off which are most Ismaîlîya quarter. The shrieking sacred book. of the arabiya (carriage) drivers, the cracking of their whips, the very lively centre of interest. It sharp cry of vendors of various is approached from the Ismaîlîya goods, the rattle and tinkle of the quarter by the Sharia Kasr en-Nil two brass bowls, or two glass cups and the Sharia Masr el-Atîka. To of the sellers of cool drinks, and the right on approaching it are the the braying of donkeys, makes such New museum and barracks. It is a din as the Arabs seem to love. an iron bridge on stone piers. Occasionally a poor camel comes Twice in the day a section of the lumbering along, and if you are in bridge swings round on its pier and a narrow side street you have to step into a doorway to let him pass. There is much colour and great variety of costume. The betterclass women all wear black silk motley collection of Fellahîn with cloaks (habara) over their gay clothes, so that no colour is seen but their bright stockings, usually pink. They wear the long strip of veiling which covers their faces from the eyes, and a cruel-looking gold ornament on their noses. The poorer women wear this veil too; it use it, and these generally tattoo to say El Kubri, "the bridge." blue lines on their chins.

The smart Arab gentleman wears a striped silk kaftan, and over that a loose flowing cloak of French serge or some such material. All the men except the very poorest wear the red tarbûsh, but many wind a scarf or turban round their heads as well. A green turban signifies that the man has been to Mecca.

The blind beggar is a sadly frequent sight, ophthalmia, carried so much by the flies, doing deadly work among the poor. The general cry is "meskîn," i.e. poor man.
Oā, i.e. take care, is the com-

monest street warning. Riglak, "your foot," shemalak "your left,"

quent cries of the driver.

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Sometimes in passing an open door or lattice, the sound of a of the bazaars, is the chief centre of number of young voices in unison interest to the traveller. The west may be heard. This is a Kuttab, or end of this street has become much elementary native school, in which Europeanised, and there are a few are taught reading, writing, and good shops in it. But here is a the Korân. The little figures may hurry and bustle and noise which be seen swaying backwards and form a different atmosphere from forwards in true Arab fashion as that of the quiet broad roads of the they recite passages from their

The Kasr en-Nil Bridge is a a passage is thus left for boats to pass up and down the river. Quite a crowd collects here at these times, waiting for the bridge to close. A camels variously laden, with donkeys and sheep, of arabiyas and native carts, and a small crowd of mixed nationalities fills the road. On the further side of the bridge the natives coming into the town pay duty on their produce.

To direct an arabîya driver to is only the very poorest who do not take you to the bridge it is sufficient

### THE BAZAARS.

The bazaars should not be visited on Friday, as most of the shops will be found closed.

The would - be purchaser must remember that the great feature of "shopping" in the East is the bargaining that has to be done. The seller usually asks about double the amount that he will eventually take, and patience and good-humoured courtesy are necessary if a good bargain is to be made. Many of the vendors know a little English or French, and in the larger shops in the Khân el-Khâlîl some European language is spoken.

It is more satisfactory to walk through them than to go on donkeyback, as one is then more independent.

Drive to the Mosque of Hasanên (p. 172) opposite which is the entrance to the Khan el-Khalil. This large covered-in bazaar is said to thirteenth century. Passing shops with amber, turquoises, and trinkets, we come to the silk stuff and carpet bazaars. On Mondays and Thursdays, from about 9 a.m. to 11 a.m., there is a kind of auction the market here, the articles being the left we find a little picturesque branch bazaar where the brass workers live. There is here a very pretty Arab gateway. Continuing along the Khan el-Khalil, after the open street called the Sharia (street) el-Khordagiya, nearly oppo- on the very picturesque site the Mûristân of Kalaûn (p. 172). through a gateway the

Sak es-Saigh, or bazaar of the gold and silver-smiths. This and the little lanes off it are extremely narrow and dirty, and perhaps, therefore, more truly characteristic. The goods for sale are uninteresting and poor. Passing through part of Mosque el-Azhar (p. 171). the Gohargiya, where are jewellers, we return to the Muski, or Rue Neuve by the Rue des Serafs. Cross the street continuing in a straight line until—first big turning on the left-we reach the

Sak el-Hamzawi, where the shopkeepers are Christians and Copts. Their wares are chiefly European articles. At the Mosque el-Ashraf, instead of going right into the open Barkûkîya. Mosque el-Hakîm. street called Sharia el-Akkâdîn, turn to the left down the

Sak el-Attarin where so-called attar of roses is sold, and other perfumes and spices. The Mosque el-Ghûri (p. 171) is at the junction of this bazaar with the

Sûk el-Fahhanûn, the Moorish bazaar, where articles from the Barbary coast are sold. At the end, turn into the open street, here called Manakhillya, one of the most amusing streets in Cairo-crowded, noisy, and gay—at the same time more truly oriental than the Muski. Here are many drapery shops. Where the street joins the Sûkkarîya have been founded at the end of the at the Mosque of Fakihani with a sebîl or fountain, the

Sak el-Menaggidin turns off to the right. This is the tailors, and cloth-merchants, bazaar. Undressed wool is also sold. Returning to

Sukkariya, the bazaar for sugar, carried about by the dellalin. On dried fruits, etc., and continuing south we reach the Mosque el-Muayyad (p. 171) and the Bab ez-Zuwela (p. 173). Outside the gate to the right are

Shoemakers' Bazaar, where the a sharp turn we find ourselves in scarlet and yellow shoes make brilliant patches of colour, and further

Tent bazaar. Here are made the Crossing this street, through the curtains, coverings, tents, and coppersmith's bazaar, we enter smaller articles in coarse muslin appliqué on sail cloth. The effect of some of the conventional designs in bright red, blue, yellow, and green is very striking.

The Sak es-Sudan, where objects from the Sudan are sold, and the Bookbinders' Bazaar are near the

It is better to take bazaars and mosques together, making two visits of it, and one may divide them into mosques and bazaars north of the Muski, and mosques and bazaars south of the Muski.

NORTH OF THE MUSKI.-Mosque of Hasanên, Khan el-Khalîl; carpet, brass, copper, gold, and silver Mûristân of Kalaûn. bazaars.

South of the Muski. — Hamzâwi; Sudân goods, bookbinders' bazaar. Mosque el-Azhar. Scent, and tailors' bazaars, with Mosque el-Ghûri. Sukkarîya. Mosque el-Muayyad and Bab ez-Zuwêla. Shoe and tent bazaars.

THE CITADEL, AND THE SULTAN HASAN MOSQUE.

The drive to the Citadel should be made to include a view of the Abdin **Square**, where is the Khedive's On starting from the Palace. square of the post-office, the steam tram may be taken, which goes via the wide, straight, and rather un-interesting Sharia Mohammed Ali. We first reach the

Mosque of Sultan Hasan (see section on "Mosques") just below the Citadel Hill. It is one of the first and most imposing mosques in one only escaping. Cairo, but unfortunately is not in a Kalaun, in the fourteenth century. The design is on a broader and served as a model for other days of modern artillery. mosques in the Mohammedan the façade projects 6 ft. from handsome the wall. The south minaret is 280 ft. high, being the highest in

Cairo. Entering, we pass through two rooms and a corridor to the main to the style of the period. The ablutions, and a smaller one beside the largest, the span of the arch being nearly 70 ft. Here is the kibla, or sacred niche, indicating the direction of Mecca, and the mambar or pulpit.

The beautiful door, inlaid with gold and silver and bronze, to the right of the pulpit, leads into the mausoleum of the founder of the mosque. In the centre under the dome is the sarcophagus of the sultan.

The building has at various times done duty as a fortress.

It contains the burial-vault of the Khedive Ismaîl.

Leaving the mosque we come to (right) the Place Rumêla, whence the Mecca pilgrimage starts. Out of it leads the long Place Mohammed Ali. From the N.-E. side of the Place Rumêla the road winds up to the

Citadel.—There is a steeper road (not for carriages) which goes through the Bab el-Azab, by the place where, in 1811, Mohammed Ali treacherously trapped the 460 Mamelukes and massacred them,

The fortress dates back to 1166, good state of preservation. It was when Saladin, according to Arab built by Hasan, a grandson of history, brought stones from the Kaladin, in the fourteenth small pyramids at Gîzeh to build it. Though it commands the city, it is grander scale than that of most itself commanded by the surroundof the Cairene mosques, and the ing Mokattam Hills, and is there-massive gateway, 60 ft. high, has fore practically useless in these

Passing through two gateways, world. The stalactitic cornice of we come to the terrace with the

Mohammed Ali Mosque. - The dome, and two extremely slender minarets of this mosque, form one of the most striking and picturesque features of Cairo. The country court. This is cruciform, according being so flat, with the exception of the Mokattam Hills, it can be seen court is lofty, and the four arches for a great distance all round. In of the recesses very grand. In the the court, which is paved with centre is the large fountain for white marble, is a pretty hanefiya (fountain) of alabaster. The clock it. The eastern recess is as usual in the tower to the west was presented to Mohammed Ali by Louis Philippe.

The interior of the mosque is a mixture of gorgeousness and tawdriness, but the proportions are rather pleasing. The columns are encased and the walls lined with alabaster up to a certain height, beyond which there is painting in imitation of the precious material. The coloured glass in the windows is unpleasing, but the number of hanging lamps has a pretty effect. In the S.-W. corner is the tomb of The unfinished mosque, opposite Mohammed Ali. On the evening—the Sultan Hasan is the Rifaîya. between 8 and 10—of the 14th day

Travellers should try dynasty. and visit the mosque then, or on founder of one of the four great the night of the 27th of Ramadan, Mohammedan sects. The walls of when a somewhat similar scene illuminated.

Leaving the mosque, walk round the outside to the parapet at the S.-W. corner, whence a very fine view of the city and country is obtained, with the Nile and the Pyramids in the west. The view is particularly charming at sunset.

The Mosque of Sultan Kalaun was for some time used as a storehouse, but it has been somewhat renovated. Its minarets are partially coated with green tiles, similar to the green-tiled mosque in Damascus. The interior is worth a visit.

The Palace built by Mohammed Ali is now the quarters of the English officers. Here also is the Central Military Hospital.

The Well of Joseph is to the S.-E. of the Mosque of Kalaûn. It takes its name from Saladin whose name was also Joseph (Yûsuf), who discovered it and caused it to be cleared. It is probably the work of the ancient Egyptians. It is cut out of the limestone to the depth of 290 ft., where it is supposed by some to have a connection with the Nile. A pathway winds round the well, damp in places and steep. But the descent may be made for a short distance. The water is not now used.

Descending from the Citadel, a visit may conveniently be made to the

### TOMBS OF THE MAMELUKES.

Passing through the Place Mohammed Ali we leave the city by the Bab el-Karâfa, whence a good carriage road leads to the tombs.

The tombs are in a more ruinous state than the tombs of the Khalifs. and are less interesting. But few

of Ramadân, there is a crowded of them have been identified. The attendance, at a service in memory most conspicuous is the large dome of the founder of the reigning of the Tomb of the Imam esh-Shafin, who died in A.D. 820, the the interior have a high dado of takes place, and all the mosque is marble, but the whole effect is inartistic. The Imam's tomb is covered with gold - embroidered brocade.

> Near this tomb is the burial place of the reigning family. The building consists of two domed chambers and a long corridor.

# THE MOSQUES.

Tickets for the mosques, P.T. 2 each, can be obtained from tourist agents or from the hotel porters. They admit to the Arab Museum.

Of the 264 mosques in Cairo, many are unfortunately in a more or less ruinous state. But the Egyptian Government has been instrumental in appointing a commission for the preservation of these monuments of Arabic art.

It is better to avoid the mosques at 12, the hour of prayer; indeed, the caretakers will sometimes hardly admit a Christian at that time.

No Christian may walk in a mosque in his boots. Wide slippers are therefore provided at the entrance for the use of visitors, for the use of which a trifling sum is expected.

The true Moslem should say his prayers five times a day, and this need not be done in a mosque. But he must remove his shoes and turn to the east-i.e. Mecca-and do a certain amount of washing first. It is for the purpose of these ablutions that there is a fountain in every mosque.

There are two distinct plans, according to which the mosques are built. (a) The court surrounded by columns and arcades with a Liwan with many columns, of which the Tûlûn mosque is the type. (b) The cruciform, of which the Sultan Hasan is the type.

The mosques are called after the various teachers. They are mostly mes of their founders. Some are repeatnames of their founders.

The Mosque of Amru (see "Visit to Old Cairo").

The Mosque of Tûlûn is isolated from all the other places of interest. of Amru is older. The Kufic inscripand covered with stucco, and the stucco. But the chief interest in the mosque is its curious minaret. to ride up it on horseback.

of Cairo, about A.D. 973, but since it minarets can be seen. The interior who come to learn here. presents a sight different from any portions of the Koran are recited, makes a striking picture. and behind it in the east wall is the mosque dates back to 1513. covers an area of 3600 sq. yds. The laid floor, the kibla, the roof, and arches of the colonnades are of the the Kufic inscriptions. pointed horse-shoe type. But here, instead of the usual emptiness and end of the Sukkariya, and beside silence of the mosques, is a crowd the Bab ez-Zuwêla (p. 173), is some-of young men and the noise of times called the Gâmi el-Ahmar, of boys and men clustered round Liwan remains. This is one of the

ing the Korân, some are taking notes, and some are only listening. The chief of all these teachers, the President of the University, but it may be taken on the way back called the Shekh el-Azhar, is from Old Cairo. This is the oldest elected by the other principal mosque in Cairo itself, though that teachers who brook no outside interference in this matter. tion tells us that it was founded teaching is not education in the in A.D. 879. It is built of brick modern sense, consisting as it does merely of learning by heart various decorations are in wood and carved old treatises on religion, jurisprudence, logic, rhetoric, poetry, &c. The student stays from three The Sultan is said to have told his to five years, and when he has architect that he wished to be able qualified in every subject he The receives a diploma. The Shekh eloutside staircase, therefore, first Azhar receives a salary of P.T.10,000, takes the form of a mere sloping plane instead of steps.

Azhar receives a salary of P.T.10,000, but the other teachers receive nothing, nor do the students pay The Mosque of el-Azhar was fees, the mosque being considerably originally built by Gohar, the founder endowed. The number of students, which rose to nearly ten thousand was turned into a university in fifteen years ago, has much de-988 it has been so added to and creased since the British occupation. altered by different sultans that The Liwans north and south of the none of the old building remains. court are divided into apartments The mosque is so surrounded by for the students from the various houses that little but its six parts of the Mohammedan world

The Mosque el-Ghuri is in the of the other mosques. Entering by Sharia Akkâdîn, at the junction of the "Barber's Gate," between a the scent and Moorish bazaars small mosque and the steward's (p. 168). Opposite is a medrêsa, or office, we come into the large open school, and a most effective sebû or court, which has several small fountain. This is one of the most cisterns instead of one central picturesque places in Cairo. The hanefiya. Opposite the entrance thronged street full of colour, havis the Livan with its 140 marble ing the domes and minarets of the columns. In the centre is a kind handsome mosque on the west and of pulpit, from which certain the decorated sebil on the east, kibla, or sacred niche. The Liwan interior is interesting from its in-

voices in unison. Out of the glar- from its red colour outside. It was ing sun of this court, under the founded about 1412, but is being roof of the Liwan, are many groups restored, so that only the original most richly decorated in Cairo. screen. Round it are eight columns beautiful marble archway with a of these columns are said to posthe Sultan Hasan mosque. To the come and rub a line on them, right is the tomb of Muayyad the which they apply to their forehead, founder. The lofty Liwan has tongue, etc. been most tastefully redecorated, The Mos being wonderfully preserved.

The Mosque of el-Hasanén—at the east end of the Khan el-Khalll (p. 168)—or Mosque of Husên, a after its fall. Entering we find the grandson of the Prophet, whose tomb to the right and the mosque head was supposed to be buried to the left. here. - It is dedicated to Husên and Hasan, grandsons of the or the Barkakiya, is a few steps Prophet. The building, entirely north of the Maristan. Here are modernised, is not very interesting. No Christians are allowed into the Sultan Barkûk. chamber behind the green curtain, presents little of interest to the where is the head of Husên. An annual festival is held here.

Kalaun, near the west end of the Khan el-Khalil in the Sharia elbuildings. The Muristan, or hos-(1287) has almost entirely disappeared, there being coppersmiths' and tinkers' shops on its site. There is much in the architecture of this group that reminds one of the Romanesque or Norman style. Entering by the imposing black and fortified by the French. white marble arch, we enter, through a similar arch on the left, the mosque. It is in a sad state of disrepair, incrustations of salt spoiling the fine inlaying of marble, tortoiseshell, mother-of-pearl, and other precious materials.

Returning to the passage we find Bab ez Zuwêla from the north. on the right the Tomb of Kalaun. The antechamber, formerly alibrary, is divided from the mausoleum by a screen. This mausoleum, fortunately better preserved than many of designs the favourite cypress tree is the Cairo mosques, is unique in conspicuous. The effect of this structure. In the centre is the blue wall, as it were, seen from the tomb, surrounded by a wooden other side of the court, with its trees

We enter by a flight of steps from supporting a kind of octagonal the Sukkariya, and pass through a canopy on pointed arches. Some fine bronze door which came from sess miraculous virtues. Sick people

The Mosque Mohammed enand the pulpit in red wood, inlaid Nastr is next to the Mûristân. with ivory and silver, is worthy of This Mohammed was a son of notice. The windows are old, the Kalaûn, who built the mosque in stucco work and coloured glass 1303, as the Arabic inscription over the portal tells us. This fine doorway, with its marble pillars, is said to have been brought from Acre

> The Mosque of Sultan Barkûk, buried the wife and daughter of the But the mosque ordinary traveller.

The Mosque of el-Hakim.— The Mosque and Muristan of Leaving the Barkukiya, and continuing north in a straight line, we reach this mosque and the Arab Khordagiya. This is a group of Museum (p. 174). It is the oldest mosque in Cairo proper, preserving pital and madhouse, built by Kalaûn its original plan, which is like that of the Tûlûn mosque. Some of the pillars and arches with the bands of Kufic inscription remain. At the north and south ends of the west side are two picturesque towers called mabkharas, one of which was

The Mosque of Ak-Sunkur, usually called the Mosque of Ibrahîm Agha, or the "Blue-tiled mosque," is in the Derb el-Wesîr, which is a continuation of the Derb el-Ahmar, a street which turns sharp to the left as one comes through the

The charm of this little mosque is the east wall, which is entirely covered with beautiful blue and green porcelain tiles. Among the and palms, is exceedingly pretty. The mosque was built in 1328, and enlarged and repaired in 1617.

The Mosque of el-Burdêni, which is somewhat difficult to find. is one of the most perfect and richly decorated in Cairo. It is to the east of the Sharia Mohammed Ali, and some distance south of the Bab ez-Zuwêla. It is very small. was built in 1630, and restored in 1885. The mosaics in beautiful marbles, lapis - lazuli, malachite, mother-of-pearl, and tortoise-shell, give a very rich effect.

Plan for seeing the Principal Mosques in one Afternoon.

The following plan does not include the citadel mosques and those near to it.

Drivestraight to the Bab ez-Zuwêla (see below) and visit the Mosque el-Muayyad, which is just inside. Go up the Sukkariya and the Sharia el-Akkadîn to the Mosque el-Ghuri. Continue the same street, then turn off to the right along the to the right, up the Sharia el-Neuve. Cross this street and continue, until, passing the end of the Khan el-Khalîl, the Mosque el-Hasanên is passed on the right. Come back and go through the Khan el-Khalîl to the Khordagîya, where, a little to the right, on the opposite side of the street, is the Maristan of Kalaan, and the Barkûkîya. In the same street, but a Mosque el-Hakîm.

This tour takes one almost in a straight line from the Bab ez-Zuwêla to the Bab el-Futûh, which distance could be easily done by a good walker. If the last mosque were omitted, the walk would be much shorter.

# THE GATES.

The three gates worth visiting are the Bab en-Nasr, the Bab el-Futûh, and the Bab ez-Zuwêla.

The Bab (gate) en-Nasr, or "Gate of Victory," is at the end of the Sharia el-Gamaliya, at the northeast of the Mosque el-Hakim with the Arab Museum (p. 174). This gate and the Bab el-Putuh or "Gate of Conquests," on the other side of the mosque, date back to the Fatimide period of the eleventh century. They are the most important of the sixty gates that Cairo possessed in those days. They consist of two massive towers, with outer and inner gates, and chambers between.

Outside the Bab en-Nasr is the following inscription in Kufic characters :- " In the name of God, the Compassionate, the Merciful: the One, and without equal. There is no Deity but God. Mohammed is the Apostle of God. Ali is the Vicar of God." The inscription on the frieze states that the walls and gates were built in 1087. Inside the gate a later inscription says that a tax was levied on every camel entering the gate. The west tower may be ascended, and from Sharia es-Sanâdikîya to the Mosque it one can walk by the wall to the el-Azhar. On leaving this turn up next gate. This portion was fortified by the French in 1799. The Halwagi, which leads into the Rue Bab el-Futuh is somewhat different in plan. It has no Kufic inscriptions. It is possible to walk on the walls to the next gate west, the Bab esh-Sharîva.

Outside these gates are large Moslem cemeteries. Burckhardt—called by the Arabs Shêkh Ibrâhîm -is buried here. This famous traveller and oriental student died in 1817, but it was not until 1870 good deal farther north, is the that the present handsome tomb was put up to mark the spot.

The Bab ez-Zuwela is beside the Mosque el-Muayyâd, at the end of Sukkarîya. It is now near the middle of the town, and the walls nearit have disappeared. Atradition that the saint, Kutb el-Mutawelli, lived behind the western gate, and that a gleam of light is sometimes seen there, has caused the gate to be called the Bab el-Mutawelli. It belongs to the same period and is on the same plan as the Bab elFutah. On the inner east gate hang many votive offerings from sick people. Outside the gate was a place of execution.

# COPTIC CHURCHES.

These churches are not so interesting as those in Old Cairo. The chief one or Cathedral is dedicated to St. Mark. It is in the Sharia Beni es-Sûrên, which turns out of the Muski to the left just before the Rond Point. It is a large new basilica. Many tourists go at Christmas time to the services.

The residence of the Patriarch

Cyril is beside the church.

The oldest Coptic church in Cairo is the Church of the Virgin (el-Adra) in the Hart ez-Zuwela. It consists of a nave, with two aisles on the north and one on the south. At the end of the latter is a chapel containing a much venerated picture of the Virgin and Child. Like all Coptic churches it is divided into sections by screens. The sanctuary screen is the best piece of work.

The Church of St. George on an upper floor is also old. There is little of interest in it. A convent of fifteen nuns is attached to it.

#### THE ARAB MUSEUM.

This extremely interesting collection is temporarily housed in the Mosque el-Hakim in the north-east of the city, between the Bab en-Nasr and the Bab el-Futuh. Admission by mosque ticket. Open from 9 to 4, except Fridays and holidays. During Ramadân closed in the morning. Good English cata-

All the beautiful objects of Arab art have been rescued from various mosques and houses in Cairo. It is to the efforts of Franz Pasha and Rogers Bey that we owe this fine

collection.

Passing through a passage lined with specimens of mushrebiya work, and hung with mosque lamps, we come to

Room 1, with objects in marble, stone and stucco carving, and many tombstones. 19. Marble slab from a prayer niche, with hanging lamp and two candles carved on it-14th 31. Slab from a 15th century. century sebil in Arabic-Persian work. 40. Serpentine columns from the mosque of Kesún. 93. Chandelier with over 100 lights from Sultan Hasan mosque.

Room 2, with metal work. 13. Fine brass tray, inlaid with silver --14th century. 57. Korân case in 30 compartments, decorated with silver and brass. 63, 64. Brass water vessels inlaid with mother-of-

pearl.

Room 3.—A unique collection of enamelled glass hanging lamps. Of the hundred known examples of this work sixty are here, one quarter of which come from the Sultan Hasan Mosque. They date from the 13th century. Fine specimens are Nos.

12, 20, 28, 30, 60, 62.

Room 4.—Woodwork, etc. The inlaid work is some of it very beautiful. 49, 50. Three sides of a wooden tomb-casing-13th century. 59. Fine ivory inlaid desk from mosque of Sultan Shaban. Koran-case. The same kind of work is found in

Room 5.—There is also some good ornamental leather work.

Room 6 contains pottery, enamelled tiles (168-177 and 250, 521 are good examples), and—in a glass case—a beautiful carnelian dish, from the mosque of Kalaûn.

Room 7.—Mushrebîya work and carved door panels. Chandeliers— 56 from Mosque el-Ghûri, 57 from

Mosque Sultan Hasan.

Room 8.—Over 300 specimens of Arab bookbinding.

A visit to this museum should be supplemented by an inspection of

### THE KHEDIVIAL LIBRARY,

Between the Sharia Mohammed Ali and the Darb el-Gamâmîz is El-Hilmîya, with the Palace of Darb el-Gamâmîz. Here, close to the Ministry of Public Instruction, round the foot of Windmill Hill, on is the Khedivial Library-open 6; shorter time in Ramadan. The Pasha, and now arranged by Drs. Stern, Spitta-Bey, and Vollers, forms a splendid Free Public Library, every facility being offered to students, a certificate from the consul being all that is required before one may consult the books.

The great treasure of this library, and one which can in no other collection be enjoyed by Christians, is the magnificent collection of illuminated copies of the Koran.

There is a catalogue of those exhibited, for the use of visitors. The oldest specimen is one in the Kufic or old Arabic character. It is said to be nearly 1200 years old, and is in a very damaged condition.

Most of the fine large copies of the Koran date from between the years 1250-1517. One, of En-Nasr, is written entirely in gold characters, the work of a Turk. The largest copy in the collection, measuring 43% by 35 in., belonged to Kait Bey.

Upstairs are Persian and Turkish miniatures.

Of the 25,000 volumes, some are works on history and grammar, religious commentaries, and poems, many of them in Persian and Turkish.

#### THE TOMBS OF THE KHALIFS.

These may be visited after the Arab Museum (p. 174). If there is moonlight this makes a charming drive after dinner. At that time the tombs cannot be entered; but nothing like the effect of the bright moonlight on the desert can be seen in Europe, and the ruinous aspect of many of the buildings is softened down in this beautiful light.

From the Esbekiya the tombs we turn abruptly to the south some good mosaics in the Livan,

the other side of which lie the every day except Friday from 8 to tombs. This place is also called the "Cemetery of Kait Bey." It collection commenced by Ismaîl would be more correct to call this group, the tombs of the Circassian Mamelukes.

The first tomb to be visited, approaching the cemetery from this end, is that of es Sitt Khawand, a princess, and prob-ably sister of Kait Bey. It is half ruined, but there are some fine tiles in the dome, and some good stucco work.

Near the centre of the cemetery is the very beautiful mosque—

Tomb of Kait Bey.-In its good proportions both of the exterior and interior, its graceful minaret, and its tasteful decorations, it holds a place second to no building in Egypt of that kind of architecture. As a model of elegance it surpasses the Alhambra. Its date is about 1470. It is conspicuous among the rest by its high dome, so beautifully decorated in lace-like arabesque patterns. A flight of steps on the north east leads to the principal entrance. The court is paved and the walls decorated with inlaid coloured stones. Over the Liwan which is raised a step above the court, is the dome, finely decorated in the stalactitic way. The Liwan is divided from the court by a pointed horse - shoe arch, there being similar ones on the other sides of the court. They are built of alternate white and black blocks. The tracery of the window is very pretty.

The actual tomb is in front of the Kibla. The little curtained domes of bronze and wood cover two stones, said to have been brought from Mecca by Kait Bey, and to bear the imprint of the Prophet's feet.

Some little distance north is the Tomb - mosque of El - Ashraf are reached almost in a straight Bursbey.—Date about 1430. The line by the Muski and the Rue decoration of the exterior of the Neuve. Then just outside the town dome is very fine. Inside there are the window remains. inscription remains in the ruins beside the mosque, stating the amount of money devoted to various charities.

Next in importance, continuing

northwards is the

Tomb-mosque of Sultan Barkûk, dating from 1390. Unlike any other mosque in Cairo it has two than a man who belongs to one of similar domes. These and the two the various orders of Dervishes, fine minarets make a very striking and who is capable of some remarkgroup. with its fine stucco work is closed. We enter from the opposite southwest corner. The hanefina is in the domed vestibule. colonnades, partly ruined, round the court, and on the east side or Liwan there are three rows of pillars. These colonnades are vaulted with brick cupolas. pulpit is one of the most beautiful forwards, groaning and heaving, in existence. It is of delicately sculptured limestone. The tomb of Barkûk is beneath the north-east dome.

The return to the town may be made through the Bab en - Nasr past the Mosque el-Hakim. If the tombs are visited in the afternoon, the Windmill Hill should be ascended about sunset time for the on. sake of the charming view.

### OLD CAIRO.

This rather long excursion is best done by driving; but there is an electric tramway which may be taken from the *Place* by the postoffice, or from the Place Ismailiya.

medicine. Quite near this is the for raising the water. Kasr el-Aini Mosque where the this excursion is made on a Friday, 2 p.m. After the performers have submerged. It is better to take a

and some of the stucco tracery of begun to work themselves into a Part of an frenzied state the traveller will not care to stay long. It is an unpleasant, almost sickening sight. The performance is called a Zikr, that is, a pious devotion or invocation to Allah. A "Dervish" was originally a Mohammedan ascetic and mystic; but in these days the Dervish in Egypt means little more The principal entrance able physical exertion or endurance; or who leads a vagrant life, dressed in a patch-work coat.

The Howling Dervishes arrange There are themselves round a raised oblong platform and usually commence by crouching down. But as the ecstasy grows they stand up and jerk themselves about, swaying and turning The mambar or from side to side, backwards and and shouting "Hû," i.e. "He (God) alone, until sometimes one or another will fall down in a fit. Such an one is left to recover by

himself.

The affair now is very much a performance for the benefit of tourists who are expected to pay something for being allowed to look

Leaving the mosque we continue our way along the same street and soon cross the old canal, or Khalig. Further on on the left are the Christian Cemeteries, the English Protestant, the Roman Catholic, then those of the Greeks, Armenians, and Copts.

The Head of the Old Aqueduct. The road to Old Cairo is called built in 1518, which until comthe Sharia Masr el-Atîka. Passing paratively recently supplied Cairo through the new Kasr ed-Dubara with water, is not far south of the we come to another sight, the Kasr canal. In the massive building el-Aini Hospital with its school of were the sakiyas or water-wheels

The Island of Roda is seen over Howling Dervishes perform. If the houses, and a turning to the right leads down to the ferry the mosque may be visited on the (P.T. 1 there and back). The Nile way and the extraordinary perform- arm is very narrow; but during ance be seen. It commences at the inundation the island is almost

guide—one can be easily found— them been taken from Roman and if there is no dragoman with you. Byzantine buildings. The minaret with three balconies, a conspicuous feature of the island, belongs to a mosque of Kait Bey. Unfortunately the waters of the inundation do much damage to its of the marble. Near the entrance, foundations.

Turning first to the north end of the island, we find in a garden a wonder-working tree of the Saint Mandûra. It is hung with rags, all of which have come from sick persons, and have been exchanged is in the south-east corner. for two leaves which have been applied to the part affected.

Returning through gardens to the south end of the island we find the chief object of interest-

The Nilometer, dating from A.D. 715, consists of a square building or well, with a pillar inside, marked with 17 cubits. The dome that formerly surmounted the building has disappeared. The 10 upper cubits, each about 211 in. long, are divided into 24 kirat. At low Nile the water covers the 7th cubit, and, the bed of the river having risen since the column was erected, the high Nile reaches to 13 cubits above the top of the column. When the height of the river, which is proclaimed every day in Cairo, reaches 15% cubits the wefa is proclaimed, that is, the time for cutting the canals. This time for cutting the canals. ceremony takes place with festivities between the 6th and 19th of August.

Returning to the east bank and regaining the road, the branch to the left leads to the north-east end of Old Cairo, or Masr el-Atîka with

The Mosque of Amru. - The mosque site is the most ancient in Egypt; but the mosque itself has suffered so frequently from fire and earthquake that little of the original remains. It is remarkable for its great size. It is of the square court shape, with colonnades. The Liwan has six rows of columns, of which altogether there are about 230 in the mosque. They are of various sorts of marble, and have many of parts. The first part contains the

Near the pulpit is a column care-The names of fully railed in. Allah, Mohammed, and Suleiman in Arabic can be traced in veins in the west colonnade, are two columns very close together. None but honest men and true believers in the Korân and Prophet are supposed to be able to pass between them. The tomb of Amru

Continuing our way south we pass through the bazaar of Old Cairo and come to a separate part of the town circled by an enclosing wall. This is the

Roman Fortress of Babylon. which once defied the attacks of Arab invaders for seven months. Strabo accounts for its name by telling us that it was originally founded by some Babylonians who had a grant of land here from the then Egyptian king. At one time the Nile flowed quite near to it, and there is said to have been a bridge of boats connecting it with Rôda and the opposite shore. The Church of Babylon, of 1 Pet. v. 13 is possibly a reference to a Christian community that existed here.

The town is almost entirely inhabited by Copts.

The entrance is by a gloomy doorway, and the streets or lanes are very dirty and odoriferous. The interest of the town lies in the ancient Christian Churches. These belong now to Copts and Greeks. The principal church is that of

Abû Sirga.—It contains some very fine specimens of wood carving and inlaid work. The plan of the church is like that of most Egypto-Byzantine basilicas now used by the Copts. It has a nave, and two aisles with galleries. But on entering one does not realise the size of the building, by reason of the screens which divide it into three

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7

basin for ablutions. enclosed by walls and curtains, first king. Behind the altar rise in semicircular form six high marble steps. In the centre is the image of Christ. The wall is a beautiful mosaic of marbles, mother-of-pearl, and blue glass.

From the choir two small staircases lead down to a little crypt chapel, which is much older than the church. It is dedicated to Mary, Sitt Miriam, because of the tradition that it was here the Holy Family rested on their flight into Egypt. It consists of a nave and two aisles with marble columns. The floor is often under water. (Guide, P.T. 1.)

A little north of this church are those of Mari Girghis (St. George) and Sitt Miriam lying near together. They are in a ruinous condition and contain nothing of interest but the choir screens.

The Church of El-Adra (a little to the south-east of Abu Sirga) or Sitt Miriam (the Virgin) is also called El-Moallaka, i.e. the Suspended, for it is some distance above the ground between two bastions of the old Roman wall, and must be reached by a staircase. The church has a nave and double aisles, three apses, but no choir. The cedar and ivory screens are very fine. But the pulpit is the treasure of the church, resting on its sixteen slender columns.

A little north-east of the Church of Abu Sirga is the Kedisa Berbarra. built probably in the 8th century. interesting, and the wood and ivory carvings are good.

interesting churches.

Dêr (i.e. Convent) Mari Mena,

The third Church of Mari Mena are some screen dividing the choir from the interesting pictures and a very Mari nave is a very beautiful piece of curious old candlestick. Mari wood-carving and ivory inlaid work. Mena was a certain St. Menas, The sanctuary with the altar is whose name recalls that of Egypt's

> Dêr Abû Sephin, contains three The Church of Aba churches. Sephin dates from the 10th century. The original crocodile-scale covering of the door has almost disappeared. The screens and decorations of the church are of the same order as those in the Church of Aba Sirga. There is a very fine marble pulpit.

> The Church of El-Adra (the Virgin) has some tiles in the eastern niche.

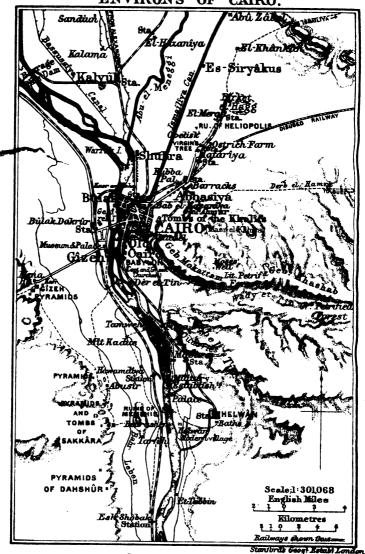
The Church of Anha Shenuda possesses a silver gospel-cover. and two silver diadems used in marriages.

There are four or five *Dêrs* south of "Babylon," once called Dêr Bablun, retaining the ancient name of the town.

The Mosque of Talan (p. 171) may be taken on the way back through Cairo; or the Tombs of the Mamelukes (p. 170) might be visited, the return being made through the Bab el-Karafa.

# DRIVE TO SHUBBA.

The road is good and near to the desert, with better air perhaps than any of the driving roads about Cairo. But it is not particularly interesting. At one time the fashionable drive, it has been superseded by the drive round Gezireh, and is now only interesting as a rather busy thoroughfare into the country. It is an avenue of Some of the wall paintings are very lebbekh and other trees, extending about four miles from the station to the Khedive's palace. We pass villas and houses, on the left Kasr In some of the Coptic Convents en-Nûzha, a former palace of the lying near Babylon there are Khedive. Opposite, the Villa Ciccolani with good gardens. The road crosses the canal supplying water was a church, a Syrian chapel, and from the Nile to the Ismaîliya Canal a new Armenian church. In the which provides the fresh-water ENVIRONS OF CAIRO,



London : Macmillan & Co.L.

supply for Port Said, Ismailtya, and Suez. The palace is almost on the Nile. It was Mohammed Ali who built this palace and made the gardens. The latter are somewhat neglected; but a flower garden is a welcome sight in Cairo. Permission to visit the gardens must be obtained at the office of Prince Husên Pasha (who lives at the palace) in the Kasr Ali in Cairo.

# SECTION 6.

# EXCURSIONS IN THE ENVIRONS OF CAIRO.

I. To the Museum at Gizeh.
II. To Matariya, Heliopolis, and

Ostrich Farm.

III. To Helwân, Tûra, and Masâra
Quarries.

IV. To the Nile Dam, or Barrage. V. To the Petrified Forest.

#### I. THE GIZEH MUSEUM.

The village of Gizeh on the left bank of the river is 2½ miles from Cairo. It is a pleasant drive from Cairo (see "Cab Tariff"). It may also be quickly reached by taking the electric tram to Old Cairo, and then crossing the river by the steam ferry. This method is, of course, much less expensive, and the visitor is by this route independent of the opening of the Kasr en-Nil bridge, which takes place about one o'clock, when all traffic is stopped for about an hour.

The Museum is open every day except Monday. Entrance, P.T. 5; from 9.30 a.m. to 4.30 p.m., from October to March. After March 15th, from 8.30 a.m. to 12 noon.

The vice-regal collection of antiquities was moved from Bûlak to coffin the Gizeh Palace in 1890. A New Museum has been built for the reception of this priceless collection, the moving of which was in progress while this guide was being printed (1901). It is probable, therefore, that the tourist will find many of 1881.

the rooms mentioned in the following description closed. The new building is near the Kasr en-Nil barracks.

The collection was commenced by Mariette, the great French Egyptologist, whose excavations brought to light so many of the treasures of ancient Egypt. In spite of many difficulties, the Museum was well managed under M. Maspero, the successor of Mariette in this direction, and many valuable ob-jects added. But there was no room to exhibit them, and much of extreme value and interest had to be merely stored away in sheds. It was not till some time after M. Maspero had left to take up professional duties in Paris that the pressure of public opinion, and the scandal of the imminent danger from Nile flood and from fire, in which the unique collection stood, caused the Khedive's advisers to bestir themselves in the matter. The Government could not afford to build, and though the Gîzeh Palace seemed a very unsuitable place for a museum, at least it was large, and there would be room to exhibit the objects. And so, under the superintendence of M. Grébaut, the director, and Brugsch Bey, the collection was successfully removed in less than a year. M. Grébaut, owing to ill-health, was unable to complete the good work he had begun, and it was left to M. de Morgan, who succeeded him in 1892, to arrange the vast collection. He opened about fifty new rooms, making in all nearly ninety rooms with exhibits. He has also done excellent work in excavating throughout Egypt. In 1897 he was succeeded by M. Victor Loret, and in 1899 M. Maspero was induced to succeed M. Loret, and return to the post he had so ably filled when the museum was young.

The catalogue, though rather confusing, owing to the frequent changes made in the rooms, is indispensable.

Perhaps the principal objects of interest are the 6th dynasty exhibits, the royal mummies, the coffins, and the jewellery.

The following are a few of the pre-eminently interesting exhibits:—

In the garden as we enter is a marble sarcophagus, containing the body of Mariette Bey who died in 1881.

# Ground Floor.

Room 1. - 3rd dynasty monuments. 1. Priest kneeling; black granite. 2. Wooden panels from tomb, false door of Hesi; very fine work. 3. Painting of geese walking, in stucco, from Medam. 6. Seated figures of Rahetep and Nefert his hetept-Khruat. wife, from Medûm; limestone, eves of quartz. In glass cases (1337, 1338) groups of Egyptian and negro soldiers, Asyût, middle empire. Note the admirable modelling, each figure being different from the other.

Room 2.—4th and 6th dynasty monuments. 17, 18. Priest with shaved head, priest with wig; finest examples of Egyptian art. 19. The famous Shekh el-Beled, found at Sakkâra. In wood, feet restored, quartz eyes held in with silver bolts, bronze eyelids. 1310. Fine statue of seated scribe, in limestone, a rival to the famous one at the Louvre in Paris. 1339. Beautiful model of a ship.

Room 3. - Royal 4th dynasty statues from Memphis. 33. Menkau-Ra in diorite. 42. Khafra in green basalt. Five coffins and mummies of kings from Dêr el-Bâhri. 1177. Amenhetep I. 1179. Coffin of Thothmes III. 1180. Seti I. 1181. Ramses II.

Room 5.—64. A very fine green diorite statue of Khafra, 4th dynasty; found in granite temple at Gizeh. 74. Red granite sarco-phagus of *Heru-ba-f*. 1341. Exceedingly interesting statue of King in pink granite, from Memphis; a Hor from Dahshur, with the sign of the Ka on the head, a unique instance. 1342. Wooden naos of the

Room 7. — Cabinet A. Statuettes from tombs of ancient empire. 78. Dwarf, Khnemhetep. 79. Limestone statue of Nefer, fine 5th dynasty work. In centre of

lapis lazuli, and carnelian. Name 1349a and of *Usertsen* in middle. b. Two gold inlaid pectorals belonging to Princess Meryt. g h. Two gold cosmetic boxes. i. Two bracelet ornaments, with name of 1350. Objects Amenemhat III. found in coffin of Princess Neb-

In another table case, more 12th dynasty ornaments. Two gold wreaths imitating flowers. Glass case K. Jewels of Queen Aah-hetep, 18th dynasty. 943. Double-hinged bracelet with delicate engraving. 951. Exquisite dagger and sheath.

Room 8.—Bas-reliefs from tombs. Room 9 .- Fine red granite, 4th dynasty sarcophagus. Good models from tombs, in wall cases.

Room 16. — Monuments of Hyksos period. 134. Black granite sphinx from Tanis with name of Apepi on right shoulder. Other. names on left shoulder and base. 1353. Two very interesting wooden boats from Dahshûr.

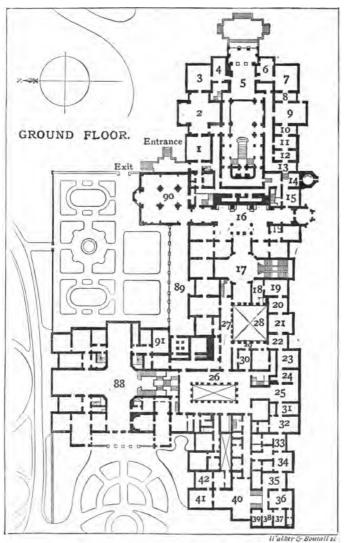
Room 21. - Nine statues of Usertsen I., from near Pyramid of Lisht, 12th dynasty. 1354. Coffins of Mesehti from Asyût, with various articles from the tomb, put there for the use of the deceased in the other world.

Room 23. — Monuments from Tel el-Amarna, King Amenhetep IV. (Khuenaten), 18th dynasty. 150. Worshipping the Aten. 1313. The same with his wife and two daughters.

Room 24. - 155. Sacred boat ·

rare example.

Room 25. — Monuments from Ethiopia. 160. Stele of Piankhi. 164. Head of Tirhaka, 25th dynasty, in black granite. Compare with the head of the same King on the Esarhaddon Stele. The socalled Israel Stele is in this room. It was originally in a temple room: Gold ornaments, found at of Amenhetep III at Thebes, but Dahshûr by M. de Morgan, circa was re-used by Merenptah who in-2000 B.C. 1348a. Gold pectoral of scribed a hymn on it, at the end of Princess Sit-Hathor, inlaid in which are these words, "Israel is cloisonne style with turquoises, wasted and his seed brought to



Gîzeh Museum.

nothing." If this be really a reference to the Israel of Scripture, it is the only one yet discovered in hieroglyphs. 174. Alabaster statue of Amenartas, wife of Piankhi.

Room **26.** — 185, 186. Very fine sandstone statues of Ptah, one of Egypt's earliest gods, found at Memphis. 206. Amenhetep II.

Room 27.—The celebrated Tablet of Sakkara found by Mariette in a tomb. Important historically and chronologically for its list of fifty-eight Egyptian kings.

Room 30.—231. Painted lime-

stone statue of Mut-nefert, mother of Thothmes 1. 236. Fragment from Der el-Bâhri, with caricature of the Queen of Punt. 237. Her

donkey (see p. 236).

Room 40.—Greek sculptures. 290. The Decree of Canopus in languages — Hieroglyphic, Greek, and Demotic. Time of Ptolemy III.

Room 43.-Græco-Roman glass, etc.. Alexandrian terra-cotta.

### First Floor.

Room 44.—Græco - Roman mummies from Ekhmîm, the Fayyûm, etc., with portraits painted on linen or thin panels of wood over the faces. 359. Fine gilded and enamelled mummy mask.

Rooms 46-48 contain Coptic fab-

rics, pottery, papyri, etc.

Room 49. — Part of the collection of 320 tablets found at Tel el-Amarna is exhibited here. tablets are inscribed in cuneiform, dating back to B.C. 1500.

Rooms 50-53 contain purely Egyptian objects—tools, measures, weights, furniture, etc. In 51, in the cases, some fine glazed faïence from Tel el-Yahûdîya.

Rooms 54, 55. - Drawings and sculptures on limestone.

Room 57.—Papyri.

Rooms 58-65.—Funereal objects. In 59, 640 is a wooden grave tablet with an Egyptian landscape; very unusual. In 63, Case B, second shelf.—Head of Amenhetep

IV. (Khuenaten), a sculptor's model found by Mr. Petrie at Tel el-

Amarna. A series of amulets.

Room 70.—Mirrors, games, musical instruments, necklaces, statuettes, spoons, perfume boxes, etc. Room 71.—Scarabs, amulets, etc.

The collection of scarabs in this museum is not remarkable.

Room 72.—Figures of the gods and the sacred animals.—Glass case L, 1026. Figure of the god Nefertum, inlaid with gold and enamel.

Rooms 76-83. — Mummies of priests of Amen.

Room 84.—Royal mummies discovered at Der el-Bahri. 1174. Coffin and mummy of Sequence-Ra, last king of 17th dynasty, who was killed in battle. 1182. Mummy of 1177. Amenhetep I. Ramses III. 1178. Thothmes II. 1188. Coffin lid of Thothmes III. 1180. Coffin and mummy of Seti I. 1181. Coffin

and mummy of Ramses II.

Rooms 85-86 contain an anthropological collection, chiefly mummies of priests of Amen, arranged

by Dr. Fouquet.

Room 87.-1252. Beautiful gilded 1264, coffin of Heru-se-Auset. 1265. Portraits on wood from Fayyûm mummies.

Descending again to the ground

floor we come to

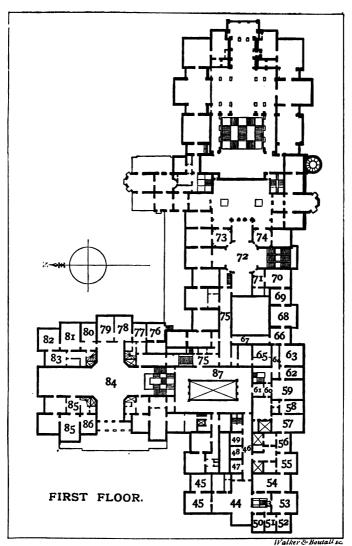
Room 88 with the granite sarcophagus of Queen Nitocris. Other sarcophagi in granite, limestone, and basalt.

Near the exit is a room where duplicate antiquities are for sale.

The Zoological Gardens near the Museum are very pretty (admission, P.T. 1). The stone work of the paths should be noticed. This is a favourite resort on Sunday afternoons, when a band plays.

# II. MATARÎYA AND HELIOPOLIS (On),

See "Cab Tariff." Or the excursion may be made by train. Station, Port Limoun, near the Central Station. One train in the hour.



Gîzeh Museum.

iva station. The drive occupies about one and a half hours.

The route lies through Abbasiya, and passes over the scene of two great battles; one in 1517, which established Turkish rule in Egypt, and the other in 1800, when General Kléber defeated the Egyptians.

We pass the Gami edh-Dhahir, a 13th century mosque, turned into a fort by the French, and now the commissariat depôt of the English army of occupation. After passing the Bab el-Hasaniya we see on the left an open space. It is here that the Mahmal assembles before starting for Mecca. Further on there are the barracks where, in 1882, Arabi Pasha surrendered to General Sir Drury Lowe the day after the battle of Tel el-Kebîr. The gardens and plantations of this district are of only twenty years growth.

We pass on the right the entrance to the Palace of Kubba, the residence of the Khedive. The road goes through a fine olive plantation. traverses a richly cultivated plain. where the chief crop is cotton.

Matariya is becoming a favourite suburb of Cairo. There are two small hotels and some private villas. From this place a visit may be made to an

Ostrich Farm, about a mile east of the village (admission, P.T. 10). It is kept by Frenchmen, who have about 800 birds.

After leaving the village there may be seen on the right a garden in which is a very fine old sycamore fig tree. This is called

The Virgin's Tree, because tradition says that the Holy Family rested under it after their flight into Egypt. It has been much injured by believers in the tradition. The tree is probably between two and three hundred years old.

Half a mile beyond Matariya are the

Obelisk and Remains of Heliopolis. -"City of the Sun." This place was

Alight after five stations at Matar- the "On" of Scripture (Genesis xli. 45), a famous university or college for the education of priests. In Egyptian it was called "Annu of the north" in distinction from Hermonthis or "Annu of the south." Arab tradition says that Moses was a professor of literature in the college here. The reputation of the university was still very high in Greek times, Herodotus and Plato having paid visits to the priests. But by the time of Strabo (B.C. 40) the town had disappeared, though the temple was almost intact. This temple was founded by Amenemhat I. (12th dynasty), the

> Obelisk having been erected subsequently by his son Usertsen I. This is the oldest Egyptian obelisk known. It is of red granite from Aswân. Its height is about 66 ft., but about 4 ft. are concealed by accumulations of earth. The inscription, which is the same on each side, records the time of the setting up of the obelisk by *Kheper-ka-Ra*, i.e. Usertsen I. Some of the inscriptions have been so filled up by the work of the mason bees as to be quite illegible.

> Like many other Egyptian obelisks, there had been originally a cap of metal, probably bronze gilt, or copper. Its companion obelisk-they were always put up in pairs—was still standing in the 12th century.

> All that remains of the temple are a few blocks of granite inscribed with the name of Ramses II. Of the town only traces of the walls remain.

> Some distance east of Matariya is

Birket el-Hagg, or Lake of the Pilgrimage, only interesting as the rendezvous of the Mecca pilgrims.

# III. HELWÂN AND QUARRIES OF TÛRA AND MASÂRA.

By train from the Bab el-Lûk station in about one and a half hours. Trains about every hour. To Helwân 15 miles.

Leaving Cairo the train passes through a cutting between the Mokattam Hills and the citadel. From the stations of Tûra or Masâra an excursion may be made to the quarries. Donkeys must be taken in the train from Cairo. They may, after the fairly long expedition, be ridden on to Helwan, and the return may be made by train. The quarries are one and a half hour's ride from Helwan and a half hour from Masara. Candles should be taken.

The Quarries have been used from the very earliest times and are still in use. They yield a fine reach the Barrage station, with a white limestone, of which stone the Pyramids are built. The huge halls and caverns have pillars left in the rock here and there to support the of the kind in the world. There are many royal inscriptions.

Continuing by rail the line ascends to the plateau on which are

Baths of Helwan, often called Helouan les Bains.

"HOTEL LIST." Hotels: see Various pensions.

Consulting Physician.—Dr. Page

May, Villa Sakkara. Chemist.—Küpper's Anglo-Ameri-

can Dispensary.

Helwan has become a favourite health resort. It is 150 ft. above the Nile level, surrounded by desert, and possesses a very good recently built bath establishment with sulphur and salt waters. The indiscriminate planting of trees has been prohibited, so that the place may keep its dry atmosphere.

The New Royal Baths belonging interest. to the Egyptian government are newly opened. They are very complete in their arrangements, having every kind of bath, and there are European masseurs and masseuses in attendance. The baths were planned by Dr. Page May, to whose efforts their excellence is due. They are under his direction. Riding, driving, bicycling, and golf way. are the chief amusements. It is a three-mile drive to the Nile.

for second-class bathers.

### IV. THE NILE DAM, OR BARRAGE.

This excursion is most pleasantly done by steam launch, which may be obtained for the day through any tourist agent, who should arrange for luncheon and tea on board.

The way by train is from the Central station. Six trains daily. Return fare, P.T. 18, 1st class; P.T. 9, 2nd class. Time, about one hour.

Passing Shubra and Kalyab we small restaurant. Donkeys can be hired here to ride to the river.

This Nile Dam is the largest work The object of it is to keep up the Nile water as the inundation subsides, in order that it may be distributed through the various canals as required. Begun in 1835 by French engineers it had to be abandoned in 1867, owing to the designs and plans being unworkable. But in 1885 Sir Colin Scott Moncrieff undertook to reconstruct it on a different plan, and since 1890, when it was finished, it has worked admirably, and has been of immense importance as an instrument of increased fertility in the Delta. The natives call it, "The Bridge of Blessings." It crosses two branches of the Nile at the apex of the Delta. From extreme east to extreme west it is one and a half miles. A trolley on rails crosses the structure, and thus one is able to visit the various points of

#### V. THE PETRIFIED FOREST.

This excursion is best made on donkeys, for even with extra horses carriage wheels are likely to stick in the sand. It will take about The Tombs of the four hours. Khalifs (p. 175) may be seen on the

There are the great and the little forests. Most travellers only visit The old baths are now reserved the latter, the ordinary donkey-bo insisting that this is all there is

It is better to take a visited, and it will require nearly a

whole day.

Leave Cairo by the Bab en-Nasr, pass the Tombs of the Khalifs, and between the Gebel el-Ahmar, i.e. Red Mountain, and the Mokattam hills, until the road divides. That to the right leads to "Moses' Well" (Ain Mûsa), that to the left, to the Great Forest. Climbing up to the plateau, about a mile farther on. the trees are seen. There are three trunks, respectively about 48, 39, and 21 ft. long. From this point it is about two and a half hours to the Great Forest.

There are other such forests on the west banks of the Nile.

#### SECTION 7.

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#### THE PYRAMID FIELD.

To see the whole of the plateau satisfactorily it is necessary to take tents and spend a week among the Pyramids, changing camp three or four times. Any good dragoman can arrange such a trip, and, if done about the end of March, this little expedition is exceedingly charming. A dragoman who is accustomed to Syrian travel will easily be found in Cairo, and he will charge be-tween £1, 16s. and £2, 6s. per head per day for not less than four or five people.

Few people, however. have sufficient interest in the Pyramids to spend so much time in this part

The usual way to see the most interesting groups of Pyramids is to take the Gizeh Pyramids and the

Sphinx on one day and the Sakkara dragoman if the big forest is to be Pyramids with surrounding tombs on another.

It is possible to make a desultory inspection of both these groups in one day, but only a strong person would be equal to the fatigue.

To see Sakkâra and Gîzeh in one day .- Take the train on the Upper Egypt line to (46 minutes) Bedrashen, leaving Cairo at 8 a.m. A ticket to view the monuments, P.T. 5, must be procured beforehand or station at Bedrashên. (Those going up the river will have to provide themselves with an "Antiquities Ticket" £E1, which will admit to all the monuments.) Take donkeys from Bedrashên. Ride through Memphis, visiting the Colossi, to Sakkâra, a long ride of about 2 hours. Visit Apis Mausoleum, and tombs of Thi, Mera, etc. e Ride to Gizeh, about 23 hours, passing Abusîr. Return to Cairo by carriage or tram.

This expedition may be varied by spending the night at Mena House Hotel (see "HOTEL LIST"—Cairo) and visiting the Gizeh Pyramids

next day.

#### BRIRF ACCOUNTS OF THE PYRAMIDS.

It is perhaps not until the traveller is actually in Egypt that he realises that "The Pyramids" does not mean the three that are so often seen in pictures; but a succession of these buildings extending for about fifty miles from Abû Roash in the north to the Fayyûm on the south. this area there are remains of no less than seventy Pyramids, the latest of which is probably that of Amen-emhat III at El-Lahûn.

All these monuments are tombs of kings. The building of his Pyramid was commenced immediately the king began to reign, and at his death his embalmed body was placed in a secret tomb chamber, and the Pyramid closed against everyone. Each Pyramid had its name, usually some epithet applying to rest in the future life: such as "the good haven," "the good rising," "the most enduring place," etc.

How these wonderful monuments

were put together remains still a mystery to the cleverest and most imaginative. One of the seven wonders of the world, they puzzled the tourist writers of Greek times. Herodotus, Diodorus, and many others describe their visits to the Pyramids, and give theories as to the method in which they were built. Pliny rather severely, after enumerating eleven Greek writers on the subject, says, "Yet no one of them shows satisfactorily by whom they were built; a proper reward to the authors of such vanity, that their names should be buried in oblivion." The ancient theory was that inclined planes were made, up which the stones were carried. Diodorus tells us: "Some of the Egyptians try to make wonderful stories about them, saying that the mounds (inclined planes) were made of salt and nitre, which, by directing the water of the Nile upon them, were afterwards dissolved without human aid when the work was completed. This cannot be true, etc." Herodotus speaks of "machines made of short pieces of wood" for raising the stones, a statement which is explained by Mr. Petrie's theory. "For the ordinary blocks of a few tons each, it would be very feasible to employ the method of resting them on two piles of wooden slabs, and rocking them up alternately to one side and the other by a spar under the block, thus heightening the piles alternately, and so raising the stone.

All the Pyramids were not built of stone. The later ones were constructed of crude brick, with chambers and passages of limestone. Even in the almost rainless climate of Egypt, such buildings are not calculated to endure the weathering of many centuries. So at Dahshur some mounds of debris are all that is left of

the 12th dynasty examples.

The builders chose sites, as a rule, where they were able to get a mass of rock as a kind of core round which to construct the Pyramid. When finished, the whole surface was quite smooth, the present step-like surface being filled up with triangular blocks to form a straight face.

Unfortunately the Pyramids have for centuries served as quarries to builders

in the neighbourhood.

Lepsius thought that the Pyramids in their original plans were small, that during his reign the king continually added to it by layers, and that when he died and his body was put into the tomb chamber, the building was completed, and the outer casing put on. Thus the longer the king's reign the larger the Pyramid.

Mr. Petrie strongly opposes this view, being certain that the original plan was always for the building as it was when completed. He has perhaps made a more exhaustive survey of this Pyramid plateau than any archeolorist.

Burchardt, however, brings strong evidence in confirmation of the main

points of Lepsius' theory.

Mediæval writers say that the blocks of the smooth faces of the Pyramids then in sight were covered with in-

scriptions in hieroglyphs.

In spite of the precautions these early Pharaohs took that their "eternal resting-places" should not be disturbed, the Pyramids have been entered over and over again. Even as early as the 20th dynasty thieves tried to penetrate to the tomb chambers; and Persians, Romans, and Arabs have successively searched for treasure supposed to be hidden there.

They have been examined since 1721 by at least thirteen savants, of whom the best known are Pooceke, Niebuhr, Belzoni, Wilkinson, Howard Vyse,

Lepsius, and Petrie.

# THE GIZEH PYRAMIDS AND SPHINK.

From Cairo by carriage, see "Cab Tariff," p. 163, or by electric tram, terminus west side of river, by the Kasr en.Nil bridge. By starting early, a hurried glimpse of these Pyramids and the Sphinx may be had in half a day. But it is wiser either to take lunch or to lunch at the Mena House Hotel.

The road from Cairo crosses the great Kasr en-Nil bridge, and the south end of the Gezîreh, and then another bridge over the other arm of the river, which is dry during low Nile. The road leads to the left along a charming avenue of lebbekh trees skirting the Nile, the bank of which at this part is a favourite anchorage for dahabiyas. Passing the Palace and Museum of Gizeh the road turns to the right, and from thence it is a straight line to the Pyramids. This fine shaded road was hastily made by Ismail Pasha in 1868, in order that his royal visitors, who came to the opening of the Suez Canal. migh

by a longer route. It is an em- ment, bankment which is above the satisfy height of the water during the inundation. The cultivated land reaches nearly to the foot of the plateau. The drive ends at Mena House.

It is advisable to take donkeys from here, as the ground is very rough and the scrambling about is very fatiguing. At the N.-E. angle of the Great Pyramid there is a small house built by Ismaîl for his visitors, in which a room for luncheon can be obtained. (Fee to The Bedawin the custodian.) Arabs of Gizeh are very importunate and impertinent, and are never satisfied with their pay, however much extra bakshish is given to them.

#### THE GREAT PYRAMID.

For guides for the interior and ascent of the Pyramid application must be made to the Shêkh of these Arabs, who is bound to supply two or three men for each traveller for the ascent, and one for each person for visiting the interior, for the sum feet to 5 feet in height. of P.T. 12. If accompanied by a dragoman it is best to leave him to settle with these clamorous people. Besides the P.T. 12 each Arab will most correct. expect some bakshish. But no money should be given until the traveller has entirely finished all that he wishes to do with the men. Those who have not got "Antiquity tickets" pay P.T. 5 to visit the interior.

The Great Pyramid is the tomb, the "eternal resting - place," of Khufu, the "Cheops" of Herodynasty. He named it Khut, minds of all ages, that many better acquaintance with

more easily view the Pyramids. it was built for purposes of astrono-Before its construction the traveller mical observation, and again that it was obliged to go on donkey-back served as a standard of measure-But all these theories satisfy few but their devoted exponents, who are in no case eminent Egyptologists. The very fact that this Gizeh plateau is a vast cemetery points to the fact of the Pyramids being merely tombs, and as such they are universally regarded by archæologists.

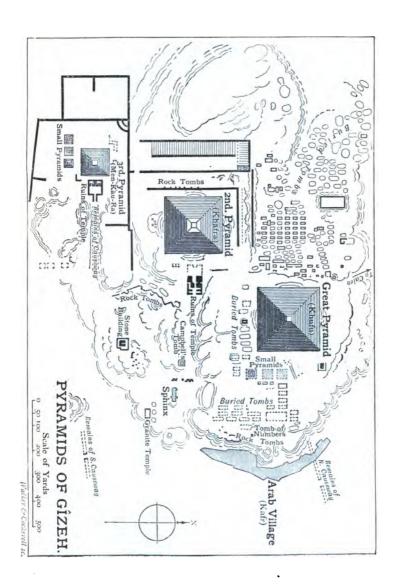
> The Pyramid is built of nummulitic limestone from the quarries of Tura and Masara, on the other side of the river. A great causeway had then to be made across the plain to the plateau up which the blocks were brought, probably on sledges. This causeway can easily be traced even now. One can see, as one ascends, the forms of nummulites in the polished surface of the stone, where it has been worn by many The outer casing of the Pyramid was of granite and limestone blocks. But only a few of these, below the present ground level, remain. They were discovered by Mr. Petrie in 1881. The present surface of the Pyramid presents the appearance of a rough staircase, the steps varying from 2

> The measurements of the Great Pyramid have been variously given. Those of Mr. Petrie are probably

> Original height, 481 ft. Present height, 451 ft. St. Peter's at Rome is 429 ft. high. Length of each side, 755 ft. Area of original base, 63,444 sq. yds., over 13 acres, about the size of Lincoln's Inn Fields.

Solid contents, 85,000,000 cubic ft. Angle of face, 51° 50'.

The ascent of the Pyramid is dotus, the second king of the 4th perfectly safe, but those at all subject to vertigo should not which may be translated "the attempt it. It is very fatiguing, Lights." It has seemed such a but one is repaid for that by the marvel to travellers and speculating view from the top and the much theories of its use have been pro-wonderful structure that is thus pounded. It has been said that obtained. The space at the top is



about 30 ft. square. would like to take the traveller to more tiring to do so than making the top without pausing, but this is the ascent. The air is very close, unwise, and they must be made to the passages narrow, which makes do as he wishes. The view during the close proximity of the Arabs the inundation is very different very unpleasant, and part of the from that seen after January when climb up a passage is very slippery. the waters have subsided. Towards the west is an endless expanse of from the ground, on the north face. yellow desert. To the north may be seen 11 in. high and 3 ft. 5 in. wide, the pyramids of Aba Roash, and to descends at an angle of 26° 41'. the south are the Abusir, Sakkara, The whole passage, which descends

The Arabs by nervous people. It is almost

The entrance is about 45 ft. and brown undulating The first passage, which is only 3 ft. and Dahshar groups. On the east, to the subterranean chamber, is



INTERIOR OF GREAT PYRAMID.

Citadel, with the slender minarets long leads out of the south side. of the Mohammed Ali Mosque, and The guides do not take the Cairo. To the north is the Delta, traveller down here. At 125 ft. an immense vista of flat greenness.

more fatiguing than the ascent.

from near the foot of the plateau to 320 ft. long, descending in a the Nile, extends the exquisite straight line, so that the sky is green of the cultivated land, inter- visible from the end. This chamber sected by canals and dotted with is 90 ft. below the Pyramid base. palm groves. Beyond the river are It measures 46 ft. × 27 ft., and is the Mokattam Hills, and then the 111 ft. high. A blind passage 53 ft.

from the entrance, in the descend-The descent will be found almost ing passage, we come to one of the great granite doors characteristic The interior of this Pyramid of the Pyramid passages. Arab should certainly be visited, but not explorers could not work a way the most difficult part of the visit × 3 ft. 3 in. × 3 ft. 4 in, to the interior. We ascend a very

This chamber lies a li slippery passage for 129 ft. to the entrance to the great hall. Three passages join here, one, seldom visited, going in a horizontal direction to the centre of the Pyramid, another ascending to the "king's chambers," and a third descending to the The other descending passage. former is only 3 ft. 9 in. high during the greater part of its length of Pyramid is about 79°. 127 ft. It leads to the so-called Queen's Chamber, a beautifully built room measuring about 19 ft. × 17 ft., and 20 ft. high in the centre of the pent roof. The blocks of stone are exquisitely fitted its standing on higher ground. together. Air holes pass out to the north and south face of the Pyramid.

The passage leading down to the near the subterranean chamber. It is vertical, in places only 2 ft. 4 in. square, and is 191 ft. deep.

But leaving these two passages, we pass into the Great Hall, or Gallery, which continues to ascend at the same angle. It is 151 ft. long, 7 ft. wide, and 28 ft. high. The joints of the masonry are marvellous. The courses of stones overhang one another, so contractting to the great horizontal slabs of the roof. At the end of this gallery a horizontal passage 22 ft. long, with an antechamber once protected by four granite doors, leads into the

King's Chamber, the principal chamber of the Pyramid. It is descend parallel to one another for built of wonderfully fitted blocks 100 ft. The upper one is lined for of granite. Its measurements are about  $35 \times 17 \times 19$  ft. The roof is It leads into a chamber measuring formed of nine slabs of granite, each 18½ ft. long. chamber are five chambers, for the little larger than that of Khufu, building of which no satisfactory reason has been assigned. In the found in it the bones of an ox. An three uppermost chambers the name Arabic inscription on the walls of Khufu was found painted in red shows that it was entered by one of ochre, also quarrymen's marks.

At the upper end of the king's chamber is the red granite sarco- one before it reaches the chamber.

through this huge block, and there- phagus of Khufu, lidless and uninfore forced a way round it. This is scribed. It measures about 71 ft.

> This chamber lies a little south and east of the centre of the

Pyramid.

On the north and south sides of the chamber, above 3 ft. from the floor, are apertures about 8 in. x 6 in.; these are the ends of the air shafts which have been traced to their opening on the outer faces.

The temperature inside the

The Second Pyramid was built by Khafra, the successor of Khufu, the Khephren of Herodotus. It appears in the distance to be higher than the Great Pyramid, owing to was called in Egyptian "Ur," i.e. "the Great." The name of Khafra was found on a casing stone of the other descending passage joins it Pyramid. A considerable amount of the original casing stone work remains at the top of this Pyramid, from about 130 ft. to 150 feet from the top. This makes the ascent difficult and rather dangerous.

### MEASUREMENTS.

Original height . . 472 ft. Present ,, . . 450 ,, Length of side . . 706 ft. 3 in. Angle of sides . . 52° 20'.

There are two entrances to the interior, one at the base and one about 50 ft. above, in the north face. It was first explored by Belzoni in 1816. The passages some distance with red granite.  $46\frac{1}{4} \times 16\frac{1}{8} \times 22\frac{1}{4}$  ft., in which is Above this the red granite sarcophagus. It is a and, like it, is uninscribed. Belzoni the Khalifs.

The lower passage joins the upper

Before this Pyramid could be sarcophagus was lost at sea. laid out, the ground had to be levelled; thus there is left on the north and west sides of the Pyramid platform a rocky wall, and that is why we descend on approaching the Pyramid. To our left, as we come through the narrow, natural cleft in the rock, we can see traces of the work that this involved, in the squaring out of the rock. There is an inscription of the time of Ramses II. at this point.

About 270 ft. from the east face of the Pyramid are the remains of the temple belonging to it, dedicated to Khafra.

Passing the west face of the Pyramid and some rock-tombs, one with the ceiling carved to resemble

palm trunks, we come to

The Third Pyramid.—This belonged to Men-kau-Ra, the Mykerinos of Herodotus. It was called "Her" or the "Upper." It is much smaller than either of the other two Pyramids. The site in this case has been levelled by building up a substructure on the east side. The height of the Pyramid is 215 ft., and the length of side 346 ft. It is called by Arab writers the Red Pyramid, on account of its outer casing of red granite; about 37 ft. of this remains on the west side. But the surface of the stone is undressed, except just round the door. The entrance is on the north face, about 30 ft. from the base. The descending passage is 140 ft. long, 28 ft. of it being lined with granite, the remainder cut in the solid rock. It leads to a vestibule decorated with door-shaped sculptures. Passing three granite doors we come to a horizontal passage which leads into a chamber about 12 ft. wide and 46 ft. long. A shaft leads down from this chamber about 20 ft. to a granite-lined chamber, in which was found a basalt sarcophagus, sculptured in hat III (circa 2300 B.c.). panels, but with no inscriptions. The wooden coffin and remains of a

coffin and body are now in the British Museum.

Another passage leads up from the upper chamber, through the Pyramid, but ends at about 50 ft.

from the chamber.

About 40 ft. from the east face of the Pyramid are the remains of a temple, used, as that of Khafra was, in connection with the rites performed in honour of the dead king. The causeway by which the stones for building were brought from the river can be traced part of the way from this temple.

To the south of this Pyramid are three small ones. They all have passages descending to the centre. In the middle one is an uninscribed sarcophagus, and on the ceiling of the chamber is the name of Men-There is a sarcophagus kau-Ra. in one of the others.

### THE SPHINX.

To the south (about 1 mile) and a little to the east of the Great Pyramid, on the edge of the great plateau, lies the Sphinx. On the way we pass three little Pyramids. The centre one and the south one belong to two daughters of Khufu. Nothing has been found in them.

The Sphinx represented to the Egyptians a form of their god Horus. Hor-em-Khu, or "Horus on the horizon," became in Greek times Harmak-his. Of its age it is impossible to speak definitely. At one time it was spoken of as prehistoric, then as belonging to the Middle Empire. But a stelle having been excavated in front of it, which recorded repairs done to the "temple of the Sphinx" in the reign of Thothmes iv (18th dynasty), the con-clusion was come to that it must be the work of the Old Empire, probably of Khafra. But the modern German school of Egyptologists brings it down as late as the 12th dynasty, and say that it probably represents Amen-em-

So impressive is the sight of this human body were also found. All ancient face of stone, that one is were sent to England, but the helped to realise the millenniums out over the landscape.

It is carved out of the solid rock, masonry being employed to complete it where the contour was wanting.

### MEASUREMENTS.

Length of body		150 ft.
,, ,, paws · . ,, head		50 ,,
,, ,, head Width of mouth		30 ,,
Width of mouth	٠	7 1,
,, ,, face Height of ear		14 ,,
Height of ear		4 <u>1</u> ,,
From crown to base		70 ,,

The sand has so much encroached on the monument, that its form is very much buried. Excavations took place under Caviglia, Mariette, and Maspero. Between the masonry paws of the Sphinx a kind of temple was discovered, reached by an ascending flight of steps. Here were memorial tablets of Thothmes IV and Ramses II. This temple was protected in ancient times from the sand which so rapidly drifts in and fills it up, by crude brick walls, traces of which still remain. In this temple were found an altar and a small lion, facing the Sphinx. On a broken part of the granite tablet is the cartouche of Khafra.

The head wears the Klaft, or linen head covering, and had originally the urœus, the emblem of royalty on the forehead, and a beard. Parts of these two, with traces of colouring, are now in the British Museum.

The mutilation of this great monument commenced in Arab times. A fanatic Arab Shêkh did much to injure it in 1380, and some of the Mamelukes used it as a target.

If the traveller can see the Sphinx by moonlight, he should not fail to do so.

To the south-east of the Sphinx lies a unique

Granite Temple, called now the Temple of the Sphinx. It is connected with the temple of the Second Pyramid by a causeway.

that have passed since first it looked and was probably built by the same King Khafra, but no single in-scription is there to confirm this conjecture, or to tell us anything about it; but when it was excavated by Mariette in 1853, the fine statue of Khafra now in the Gizeh Museum was found, also eight smaller statues in a well. The temple, built of red granite and alabaster, is entirely buried in sand and debris, but the interior has been excavated. A passage has been made and steps cut down to it. Its plan is curious, resembling somewhat two Ts, one issuing from the other. As we descend the passage, we find on the right-hand a small chamber built of blocks of alabaster. Opposite, on the lefthand side, is a staircase lined with alabaster, which led to the roof of the temple.

We enter the temple at the northwest corner, into a hall  $79 \times 23$  ft... with six pillars of single blocks of granite. Only two of the roofing stones remain. Out of the east side of this hall runs another, measuring  $57\frac{1}{2}$  ft.  $\times 29$  ft., with two rows of five granite columns.

From the south-west corner of the first hall a dark passage leads to six large niches in two stories, built of alabaster, supposed to be for the reception of mummies.

Another small hall without pillars lies parallel to the first hall. In the well here were also found statues of Khafra. At each end of this hall are two small chambers. The fitting together of the granite particularly blocks should be noticed. Also the manner in which the corners of the building were made, the corner evidently having been cut out of the block after it was placed in position.

#### TOMBS NEAR THE PYRAMIDS.

Note on Egyptian Tombs.-It will be noticed in Egypt that the remains of architecture are of temples and tombs, there being little worth mentioning of palace or house ruins. For, as Herodotus tells us, these people called

their houses hostels, and their tombs eternal dwelling-places. This was because of their belief in a somewhat material future life, in which some of the seven parts of which man was composed, returned to earth and required a house. The tomb consists invariably of a kind of chapel of some sort, and a hidden chamber for the sarcophagus and mummy; for the destruction of the mummy might mean incompleteness of eternal being. In the case of the Pyramids, the chapels took the form of separate buildings. In the mastabas or early tombs, and rock-cut tombs, the secret chamber was at the bottom of a vertical well, somewhere in the floor of one of the chambers of the tomb chapel. When the mummy was de-posited, this well was filled up with rubble, and the entrance concealed.

The tombs of this cemetery, though not to be compared as P.T. 10 there and back. works of art with those at Sakkara.

are interesting.

The Tomb of Numbers is one of a group of rock-cut tombs in the edge of the plateau east of the Pyramids, just above the village of Kafr. It is the tomb of Khafraankh and Herneka his wife. Khafra-ankh was a priest of the pyramid of Khafra. The tomb is so-called because of the lists of the possessions of the owner.

Campbell's Tomb, called after the British consul-general in Egypt at the time when the tomb was excavated. It is late, belonging to the 26th dynasty. The mastaba proper has disappeared, but the shaft leading to the mummy chamber has been excavated. Of the four sarcophagi found, all had been plundered. One is now in the British Museum.

### THE PYRAMIDS AND TOMBS OF SAKKÂRA.

This is a whole day's expedition from Cairo. Bedrashên, the starting-point, is reached either by train, leaving Cairo at 8 a.m., or by steamer. For the latter, see arrange-

posted up in hotels. Going by train somewhat shortens the donkey ride. Candles and magnesium wire necessary.

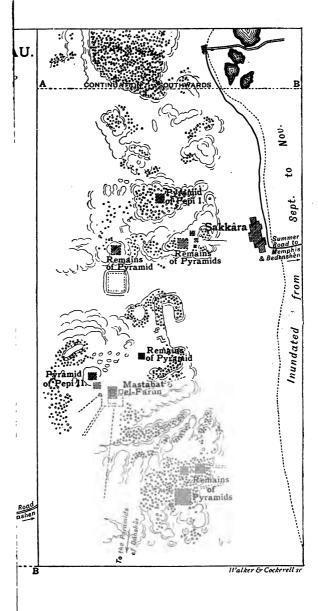
From Cairo the line passes through many palm groves. The Pyramid of Khufu is seen on the right, and over the Nile and old Cairo are the Mokattam Hills. Nearly opposite Bedrashên is Helwân.

The ride from Bedrashên to Sakkāra takes about two hours, including the détour to visit the ruins of Memphis and the colossi. If the traveller arrives at Bedrashên unaccompanied by a dragoman he will be besieged by a noisy rough crowd of donkey-boys, each extolling his particular animal. It is well to have a stick with one. Fare, about

The ride is at first along the railway line, which is crossed and the modern village of Bedrashên passed, the route then leading along an embankment, on either side of which there is water from September to November. We then pass along the edge of some higher ground, another tract which is covered with water from September to February. Some remains of the temple of Ptah of Memphis lie on the west side of this tract, and are covered with water during that time. The path brings us to a huge statue of Ramses II lying on the ground.

### REMAINS OF MEMPHIS.

Memphis.-The modern village of Mitrahina marks the site of one of old Egypt's oldest towns. Herodotus says that it was founded by Mena, the first historical king, who turned the river out of its course in order to secure a Memphis is the Greek good site. rendering of the hieroglyphic Men-nefer the "beautiful dwelling" or "good place." It was also called the "good place." It was also called the "white-walled city." It flourished under the 6th dynasty kings, its temple of Ptah being the largest in Egypt. But when the Theban Good Amen-Ra superseded Ptah, and the Egyptian monarchs made Thebes their centre, Memphis steamer. For the latter, see arrange-ments by various tourist agents the 20th dynasty its temple was the



largest but two in the country. In Roman times it seems to have been an important place; but the rising Alexandria became a great rival, and from that time Memphis began to fall into ruins. Strabo, writing a few years B.C., tells of its ruined palaces. During excavations on the site of Memphis in 1854, some blocks with the cartouches of Amen-hetep IV (Khu-en-aten) were found. These are the farthest north remains of the "Disk worshippers" yet discovered.

Ramses II.—The one lying in the which now lies on the ground be-Princess Bent - Anat. name occurs several times on the statue. In a little wooden building near by (entrance, P.T. 4) is another colossal statue of Ramses II in a fine, hard limestone which takes a good polish. It also is lying on its back; but a little wooden staircase leads up to a platform over the figure, whence the features can be examined. It is 42 ft. high. The figures by the side are a son and a daughter. The king's name is on his belt. This statue was probably one of those in front of the great

Temple of Ptah. -Of the original temple founded by Mena almost nothing remains. But two colossal statues of Ptah were found, unique examples of life-size figures of a god. To the north are the remains of a small temple of Ptah built by Ramses II. A very charming head in granite lies on higher ground near by.

Returning to the main route, we continue through various crops and palm groves, having the desert plateau with several pyramids in view, until we pass Sakkâra, skirt a palm grove, and find ourselves ascending the somewhat steep path to the desert. Immediately we are in the vast

Necropolis of Sakkara. — The principal and most interesting tombs are of the Ancient Empire. those of Pepi I and Pepi II. Be-

Several are kept closed by sand to protect them from the Arabs. But some have doors to them, and are looked after by a keeper.

The chief monument we see, in point of size, is the

Step Pyramid of King Zeser of the 3rd dynasty, therefore probably the oldest pyramid in Egypt. It is 197 ft. high; two sides measure 351 ft. and two 393 ft., the plan not being square. It is not safe to The Colossal Statues of visit the interior, which is now closed. There are numerous passages of open is of granite. With the crown various dates. The tomb-chamber was excavated in the rock beneath side it, it was 311 ft. high. The the centre of the pyramid. Two relief on the left side represents chambers of the 26th dynasty were The king's lined with blue-green tiles, and in one was found a human skull and the gilded soles of two feet.

Towards the left, about 300 yds. to the south-west of the Step Pyramid, is the

Pyramid of Unas, which should be visited as a type of the 6th dynasty pyramids. Its original height was 62 ft., and length of side 220 ft. The entrance, which is constantly drifting up with sand, is in the north face. It is sometimes rather difficult of access, there being not too much room between the sand and the lintel to reach the door. (Keeper, "ghafir," must be fetched.) The horizontal passage, at the end of which were three granite portcullises, leads to a chamber, with the tomb-chamber to the right and a smaller chamber to the left. The two former have elaborately painted ceilings, and the walls are covered with incised hieroglyphs coloured a pale green-blue. The inscriptions are the oldest religious texts in Egypt; they relate to the future life. In the tomb-chamber is an enormous black basalt sarcophagus. Some fragments of the mummy were found. The wall surrounding the sarcophagus is lined with alabaster painted in zigzag patterns.

From the top of the pyramid there is a good View. To the south we see first two ruined pyramids, yond is a kind of square mass were less interesting and insecure. called the Mastabat el-Farûn. Still farther south are the Pyramids of the left along a long passage passing Dahshûr.

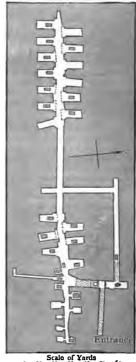
North-east of the Step Pyramid most one being that of Teta. In reaches a cross passage. We turn construction and inscriptions it is similar to that of Unas

The usual route followed takes us between these two pyramids to (20 minutes) Mariette's House, where lunch is usually taken. (Fee of P.T. 2 or 3 to guardian.) Near this is the

Apis Mausoleum. (Guide to this and the tombs, P.T. 8-10; even if accompanied by a dragoman this guide must be taken.)

Apis was the sacred bull of which Herodotus tells us that it is " the calf of a cow incapable of conceiving another offspring; and the Egyptians say that lightning descends upon the cow from heaven, and that from thence it brings forth Apis. This calf, which is called Apis, has the following marks: it is black, and has a square spot of white on the forehead, and on the back the figure of an eagle; and in the tail double hairs, and on the tongue a beetle." The famous Serapēum spoken of by Strabo was the series of chapels (all of which have disappeared) built over these subterranean tombs. Originally a dromos or avenue of sphinxes led up to it, 141 of which were excavated by Mariette, who discovered the ancient site. At the end were eleven statues of Greek philosophers and writers. Remains of one or two other temples were also discovered, also traces of the pylons of the Serapeum. The mummy of Kha-em-uas, the favourite son of Ramses II, was found near the entrance to the north. The gold ornaments found on him were sent to the Louvre. It was in 1861 that M. Mariette discovered the entrance to the great vaults in which the bulls were buried. The earliest burial was in the reign of Amen-hetep III of the 18th dynasty.

We turn to the right, and then to a huge granite sarcophagus, which nearly blocks the way. Again the are two small pyramids, the eastern- corridor turns to the left, and then



Apis Tombs.

Entering, we find ourselves in a to the right, and soon find ourselves chamber with niches in the lime- in a gallery 210 yds. long with restone. This is the commencement cesses or pits on either hand, and of the third part of the mausoleum must proceed with caution. There and the latest, being of the 26th to are twenty-four sarcophagi still in Ptolemaic dynasties. The earlier situ, most of them having their lids parts are sanded up again, as they pushed to one side. All but two, in

which Mariette found some trifles, bringing offerings, statues of Thi had been rifled. Only three are being drawn along in sledges, Thi inscribed, showing the names of in a boat. The hieroglyphs ex-Amasis, Cambyses, and Kabbash. plain everything. Their average measurements are bakers and potters at work. In G, 65 tons. solid blocks of red or black granite, the best paintings. The ceiling is or limestone. In the last recess made to look like palm stems. but one on the right there is a stair by which one can descend and inspect the sarcophagus.

Returning, we go nearly to the end of the corridor, where a turning to the left brings us back to the first chamber. In order to reach it a sarcophagus has to be crossed by

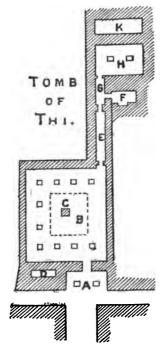
steps.

The walls of these passages contained a large number of stelæ, tablets inscribed with records of the death and burial of the bulls, and of festivals. These, which are now in the Louvre and Gizeh museums, are of immense importance historically, and have been of great help to chronologers.

Leaving the hot atmosphere of the Apis Mausoleum, we return east, and shortly come to the

Tomb of Thi.—Until the tombs of Mera and Kaben were discovered, this was the most interesting tomb at Sakkâra, perhaps many will still think it ranks first. It was discovered by Mariette, and it is of the time of Kaka and User-en-Ra, kings of the 5th dynasty, under whom Thi held high office. humble origin, he raised himself by his abilities, and had a princess for wife, with the rank of prince for his sons. Though now covered with sand, the mastaba or tomb was originally all above the groundlevel. In the portico with two pillars, A, we see representations of Thi on either side of the entrance. He resembles throughout the tomb underneath the tomb-chambers to being held while a man milks the K, where is the uninscribed lime- cow. On the west wall the stelæ stone sarcophagus of Thi. The of Thi give his titles. On the

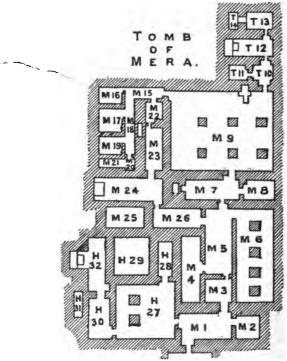
In F we see  $13 \times 7\frac{1}{2} \times 11$  ft., and their weight on the left, we see ships of various They are hewn out of builds. In the last room, H, are



Turning to the right on entering. we see Thi in his light skiff fowling his statue in the Gizeh Museum. In in the marshes. There are hippocourt B the reliefs are much potami and crocodiles in the water. damaged. At C is a shaft leading Then follow cattle scenes, a calf reliefs in E represent servants south wall, in centre, a scene in a

are very good. harvesting and boat-building scenes. hidden chamber.

court of justice. The birds below Her-uat-khert, his wife, and five Farther on are to Teta, his son. The order of many trade scenes, showing tools chambers in plan should be foland the manner of using them. On lowed. It belongs to the time of the east wall extremely interesting the 6th dynasty. On the façade we see Mera, his wife, and little Chamber D on plan is a serdab, or son. M1. Mera and his wife in a boat fishing, in another scene fowl-



turn eastwards, and, passing a number of covered-up Roman tombs, we come to

Returning to Mariette's house, we ing. The details of birds, fish, etc., well rendered. M2. The mummy shaft. M3. W. wall, a desert hunt, a lion seizing an ox, hound bringing The Tomb of Mera. This and down an antelope. E. wall, craftsthe next tomb were discovered by men at work; goldsmiths, car-M. de Morgan in 1893. There are penters, stone vase makers. M5. thirty-two chambers in it, of which E. wall, note a servant leading two twenty-one belong to Mera, six to hounds and a monkey. W. wall,

picture of a hall with lotus-bud columns, people coming to be taxed. M6. Notice the harper on W. wall, Merain a chair. E. wall, lowest rows, M8. N. wall, treading dancers. grapes and storing fruit. M9 has a statue of Mera in a recess, with steps and table of offerings in alabaster. To the left of this, pictures of hyenas, acrobats, and mountebanks, Mera in a carrying-chair. W. wall, ships. S. wall, realistic funeral procession, with mourners. E. wall, harvest scenes. Mera playing draughts with his wife. Rooms 10-14 belong to the son Teta. T10. Animals; fat-M15 to M23 were tening geese. M25 is not accesstore-rooms. sible; a painted statue of Mera was found in it. H27. Her-wat-khert receives gifts from attendants. A

carrying-chair adorned with lions' heads.

Just to the N.E. of this mastaba is the

Tomb of Kaben, in which the exquisite work of the reliefs is perhaps finer than that in the Tombs of Thi and Mera. The scenes are much the same as those in the other tombs. On the façade is a most spirited fishing scene. The waterplants and insects should be noticed. The first chamber, which can be seen without candles, has a charming garden scene on left wall, and on the right wall men carrying fish in baskets. details very fine.

Tomb of Ptah - hetep, which for many years has been closed to the public, will be opened again in 1901. The tomb is to the south of Mariette's house. entrance, on the north, leads into a corridor. Through the second doorway on the right we reach a chamber with four pillars. Opposite is a door into the chapel of Akhethetep, son? of Ptah-hetep, and to the left is a passage leading into the chapel of Ptah-hetep. Here the sculptures and paintings are most interesting, showing some variations of those in the tombs of Thi and Mera. The finest work is on the east wall, where Ptah-hetep is seen

"looking at every good pastime that is done in the whole land."

If the trip is to be continued to Gizeh, we now descend to the plain again, and instead of turning to the right to ride to Bedrashên, we turn to the left towards the (about 2 hr.)

Pyramids of Abusir of the 5th dynasty. Having been badly built, they are in a ruinous condition, only five of the original fourteen being distinguishable. The central pyramid is that of Ra-en-user, the northernmost that of Sahu-Ra. Some of the blocks used in roofing the chambers measure 50 × 85 × 12 ft.

Continuing north, we come to the

interesting

Mastaba of Ptah-shepses, with some brilliant colouring. It dates from the 5th dynasty, having the cartouches of Sahu-Ra, An, and Assa. Notice in the second chamber pictures of primitive dahablyas. The lotiform columns are the only instance known of this period.

The ride to Gizeh from Abusîr takes about two hours. In March there are some pretty wild flowers springing up along the edge of the cultivated land; particularly a small purple iris which grows in little clumps.

The Pyramids of Bahshûr are seldom visited. They cannot be included in the Sakkâra expedition, an entire day must be given up to them. The route is the same as to Sakkâra until Mit-Rahîna is passed, where it turns off to the left.

The north brick pyramid, very much ruined, was opened by M. de Morgan. To reach the entrance one is let down 30 ft. by a rope. There are many passages and chambers; all uninscribed. One red granite chamber painted white contains a sarcophagus of Queen Neferthent, in another part, is inscribed with her name. Buried carelessly in the earth, as if hidden by disturbed robbers, M. de Morgan found some beautiful 12th dynasty gold jewelry.

The great stone pyramid, 326 ft. high, lies in the desert to the east about } hour's ride. It presents nothing of in-

terest. In the

South brick pyramid (usually closed) were found two undisturbed 12th dy-

nasty burials with fine jeweiry. The South stone pyramid, built at two angles, is therefore called the "blunted pyramid." A little north of M. de Morgan's house are some mounds marking the sites of brick pyramids; the limestone chambers and passages were opened in 1896. They are uninscribed as are the huge granite sarcophagi found in them.

If on a camping expedition, the Pyramids of Pepi 1 (difficult of access) and Pepi II should be visited on the way to Sakkara.

### SECTION 8.

Page . 200 CAIRO TO MEDÎNA EXCURSIONS FROM MEDÎNA

# THE FAYYUM.

The ordinary traveller can have a glimpse of this province in a day from Cairo, by taking the train to Wasta and thence through the province to Abûxa, the railway terminus, and return the same

A very pleasant week may be spent camping in the Fayyum by those who are interested in the antiquities, or by those who wish to shoot. A dragoman will charge for tents, food, and travelling—by train, camel, or donkey-about 25s. to 30s. per day for each person.

For those who cannot afford so long a time, it is quite possible to spend three days at the primitive hotel at Medîna, and make excur-

sions from that place.

Egypt has been likened in shape to a lotus with stalk and bud, the Delta being the flower, the Nile Valley the stalk, and the Fayyûm the bud. The Fayyûm is practically a large oasis, though separated from the Nile Valley only by a narrow strip of desert. It is extremely fertile, a fact which it owes ing various canals we come to rising to the splendid system of canals, ground, and on the platform stands fed by the Bahr Yûsuf, and the lake the Pyramid. It is built of crude called the Birket el-Kurûn. In its bricks round a nucleus of natural

area are many interesting remains, it having been specially the scene of great irrigation works during the 12th dynasty. Its gardens are the finest in Egypt, growing apricots, grapes, figs, olives, and other fruits.

### CAIRO TO MEDÎNA.

From the Zabtîya station, Cairo, to Medina el-Fayyum (changing at Wasta), at 8.30 a.m.; fare P.T. 27. About 80 miles in 3-4 hrs. Arrive at Medina about 12 noon, and Abûxa at 1.40. Leave Abûxa 2.15, arrive Cairo about 7.30.

From Watsa the line crosses a strip of cultivated land, then ascends the desert over low hills to . 200 the oasis. The Pyramid of Medûm is seen to the north, and to the south the Pyramid of El-Lahûn.

20 miles, El-Edwa on the cultivated land. This place and Tomia, some miles to the north, are good

centres for sportsmen.
25 miles, Medina: see "HOTEL List." Post and telegraph offices. This is one of the most picturesque towns in Egypt, owing partly to the unusual fact of its having a stream running through it. The stream is one of the two branches of the Bahr Yûsuf that water the province. The mosque of Kait Bey is built on a bridge over the river in the north part of the town.

North of the town are the mounds of the ancient Arsinoë or Crocodilopolis, the crocodile being the sacred animal of the nome. Numbers of valuable papyri have been found here, mostly Greek.

[Branch line to Senûris.] 40 miles, Abûxa.

### EXCURSIONS FROM MEDÎNA.

I. To Hawara and site of Labvrinth; about 6 miles; donkey, P.T. 20. The route lies first by the side of the Bahr Yûsuf; then crossthe time of Amen-em-hat III, 12th is about 34 miles long by 61 miles dynasty. Objects found in it are broad, but is never very deep. now in the Museum at Gizeh. It It covers part of the site of was south of this Pyramid that the the famous Lake Moeris, the Labyrinth, that wonderful building described by Herodotus, stood. It covered an enormous area, which, unfortunately, has served as a has very carefully surveyed the quarry for centuries. There are, therefore, very few remains; a few broken columns and capitals in limestone or granite are all that a boat can be procured, the excan be seen. In all probability the cursion should be continued to the building was the work of Amen- other side of the lake, where are em-hat III.

II. To El-Lahan. This is merely an extension of Excursion I. for another 6 miles south-east. The Pyramid was opened by Mr. Petrie, and proved to be that of Usert-sen II, 12th dynasty. Near this are the great sluices through which the Bahr Yûsuf is admitted into the Fayyûm. About h mile east of El-Lahûn was a temple and town for the workmen who built the Pyramid. Remains can be seen and courts, called by the Arabs fragments of pottery picked up.

About 11 miles south, at the end of the El-Lahûn dyke, is Gurôb, where Thothmes III built a temple, of which only the foundations can now be traced. There are old Egyptian and Ptolemaic tombs in the Amen-em-hat on the top, of which neighbourhood.

Donkeys must be taken in the train is particularly fertile and very to Abûxa. This place stands on a pretty. Senûris occupies the site hill, whence a good view of the of an old town, but there are no surrounding country is obtained. It ruins.

rock, the limestone outer casing is a ride of about 2½ hrs. to the lake, having long ago disappeared. When The "Birket" or lake is 130 ft. opened it was found to belong to below the Mediterranean level. It great work of Amen-em-hat III. Major Hanbury-Brown, C.M.G., the inspector-general of irrigation, whole area of the Fayyum, and has published the results in his book, The Fayyam and Lake Moeris. If the ruins of Dima, which are most interesting. But for this continuation a night must be spent in tents.

IV. To Biahmu and Senúris. If Biahmu alone is to be visited it should be done on donkey-back (P.T. 5). If Senûris is to be included, the train (71 miles) should be taken. The ruins at Biahmu are of a unique kind. There are two ruined Pyramids surrounded by "Pharaoh's Chairs." Fragments of statues were found at the base, by Mr. Petrie, which must have been 40 ft. high. These are probably the remains of the two Pyramids, with colossal seated statues of Herodotus speaks, and which he describes as standing in Lake Moeris. III. To the Birket el-Kurûn. The country in this neighbourhood

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## PART II.

### THE NILE JOURNEY.

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TRAVELLERS ascending the Nile and intending to visit the monuments must provide themselves with "Antiquities Tickets." The P.T. 100, i.e. £1, 0s. 6d., paid for this is a Government tax levied on all who travel up the river for this purpose. Tickets can be had at the Gizeh in Cairo.

There are three modes of journeying in Upper Egypt: by dahabîya, by steamer, and by rail. The last is the cheapest, and the first the slowest and most expensive.

The Voyage by Dahabiya to Aswan and back cannot be accomplished under seven weeks,—if the winds are contrary it will take longer. The dahabiva is a sailing crew, servants, donkeys for the boat, with a hull somewhat like a house-boat. It draws, if a modern iron boat, very little water (about 2 ft.), and carries an enormous sail and one small one. The advantage of making the journey in is expected by everyone. this way is that-if a proper agreement has been come to with the dragoman and reis (captain)—the There are three lines of steamers traveller can stop where he likes, running from Cairo to Aswan. and see many interesting places stop. Some people make the steamers.

voyage in a dahabîya towed by a steam-tug.

are several first-class There dragomans in Cairo, whose names can be had at hotels, who will arrange such a trip, or it can be done through any of the tourist The charge varies very agents. much according to the size, age, and build of the boat; the number of the party; the experience of the dragoman, and the style of living.

A fairly moderate charge would Museum, or from the tourist agents be about £5 to £6 per day for two persons, or £6 to £7 per day for three or four persons, which would make the journey to Aswan and back cost about £300 to £350 for two persons, or £350 to £400 for three or four persons.

Before engaging a dragoman the intending traveller should make thorough inquiries into his character, and make some day excursions with him. For the above prices he provides the boat and expeditions, a filaka, or small boat with sail, full equipment and food. A formal contract must be made with the dragoman before starting. At the end of the voyage bakshîsh

The Voyage by Steamer.

A.—Messrs. Thos. Cook & Sons at which the steamer does not (EGYPT) LIMITED have two sets of carrying from 40 to 77 passengers. and leaving Cairo weekly. Time, 20 days. Fare, including every-

thing but drinks, £50.

2nd. The Express Steamers, leaving Cairo on Saturdays and alter-Time, 19 days. nate Tuesdays. Fare, including three or four days at an hotel in Luxor or Aswan, £21.

B.—THE ANGLO-AMERICAN NILE STEAMER AND HOTEL COMPANY have also two sets of steamers.

1st. Large Stern - Wheelers, carrying about 70 passengers. From Cairo fortnightly. Time, 20 Time, 20

days. Fare, from £35.
2nd. Express Steamers between Luxor and Aswan in connection with rail from Cairo. Time, 7 days. Twice weekly. Fare, including three days at the Savov Hotel. Aswân, £15, 15s.

C. — THE NILE NAVIGATION (THEWFIKIEH) COMPANY'S Tourist Steamers run weekly. For a 25 days' trip, £42. For 21 days' trip, £35. Also other shorter trips.

From Aswan to Wady Halfa there are three sets of steamers.

A. — MESSRS. THOMAS COOK'S Tourist Steamers. Time, 7 days. Fare, £23; or for independent travellers, £30.

B.—Anglo-American Co.'s Tourist Steamers. Time, 7 days. Fare, £21; or for independent travellers, £25.

C.—GOVERNMENT POSTAL STEAM-ERS (under Messrs. Thos. Cook's Weekly Service. management). Time, about 5 days. Fare, including food, £15.

Combination rail and steamer trips are arranged by the different steamer companies. Inquiry should be made at the Offices. Messrs. Thos. Cook & Co., next to Shepheard's Hotel; The Anglo-American Co., in the Sharia Bûlak; and The Nile Navigation Co., opposite Shepheard's Hotel.

1st. The large Tourist Steamers, with a break of gauge at Luxor. Trains run as follows :-

> Leave Cairo . 8 a.m. 8 p.m. Arrive Luxor . 11.5 p.m. 10.10 a.m. Leave Luxor . 5.15 a.m. 11 a.m. Arrive Aswan 4.40 p.m. 7.20 p.m.

### Return Trains-

Leave Aswan . 5.15 a.m. 7.40. a.m. Arrive Luxor . 4.10 p.m. 8.30 p.m. Leave Luxor . 6.15 a.m. 5 p.m. Arrive Cairo . 9.25 p.m. 7.20 a.m.

The line from Luxor to Aswan, being a military one, the time-table and fares are subject to alterations.

Fares—Cairo 1st class, P.T. 206, i.e. to Luxor. 2nd class, P.T. 103 i.e. £1, 1s. 3d. 1st class, P.T. 89, i.e. Luxor to 19s. 3d. 2nd class, P.T. 44.20, i.e. Aswan. 9s. 71d.

The journey is very dusty and There is an hotel at Asyût where it is possible to break the journey and spend the night. Food should be taken for the iournev.

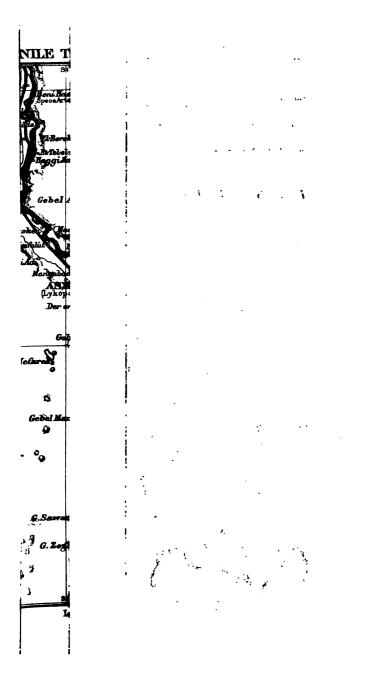
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### CAIRO TO LUXOR BY THE NILE.

Contractions.—S.&R. stat.: Steamer and railway stations. P. & T. off.: Post and telegraph offices.

Steamers and dahabiyas start from the south side of the Kasr en-Nil Bridge. Leaving the quay, the steamer passes the British Residency, the Palaces of Ibrâhîm Pasha and of the Khedive's mother, and the island of Rôda on the left, and Gezireh on the right. About the The Journey by Train. There end of Gezireh, and just beyond it, is is a railway from Cairo to Aswan, the favourite anchorage of dahabiyas,





many of which may be seen. Passing Gizeh, then on the left the P. & T. off.). The railway to the quarries of Tûra and Masâra, Hel- Fayyûm (see p. 200) starts from this wân, may be seen 3 miles inland place. (see p. 184). Opposite is,

Sakkâra (see p. 194). Nearly all the way from Cairo to Wasta there are pyramids in sight. Almost before of St. Antony and St. Paul in the the Dahshur group has disappeared eastern desert, we reach,

we reach,

and railway stations) and see the unimportant Pyramids of Lisht. Mena's dyke was supposed to have started at this place, where there are some ancient remains. From

Rikka the Pyramid of Medûm factured here. is plainly seen, and this is the starting-place for a visit to this most picturesque of all the pyramids. It is a very pretty ride of 11 hr. through green crops and past little villages on mounds to the desert where, besides the pyramid of Seneferu, 1st king of the 1vth same period, of the greatest interest. The pyramid is different in shape and colouring from any others, being of a red and yellow tint. The interior is easily reached, but there is nothing in the chamber. The fine specimen of a pyramid temple discovered by Mr. Petrie on the east side is entirely covered up again for fear of its being mutilated by the Arabs, for which reason most of the tombs are closed. In one of the mounds north of the pyramid is the tomb of Nefer-maāt, which shows some very beautifully carved hieroglyphs. In the tomb of Atet was found the celebrated picture of seese now in the Gizeh Museum. Here also is the tomb of Ra-hetep and Nefert, whose statues are in the Their tomb, unfortun-Museum. ately much mutilated, has the most charmingly coloured pictures and hieroglyphs cut in low relief on the limestone.

the river are those of the ancient made up wonderful stories about Aphroditopolis.

50 miles, Wasta (S. & R. stat.;

Passing several small villages, 14½ miles, Bedrashen, the start- among which is the larger Bush, ing-point for the expedition to with a large convent of Coptic Sakkara (see p. 194). Nearly all the monks, who keep up constant communication with the convents

72 miles, Beni Suef, the residence 31 miles, Kafr el-Ayyat (steamer of a Mudir. It has a population of 10,000 (S. & R. stat.; P. & T. off.), the latter 11 hr. from the river. The town looks picturesque. Woollen carpets and coarse linen stuffs for the Fellahin are manu-

Opposite is Dêr Byad, a Coptic convent, the starting-point for the desert monasteries three days distant. In this part of the desert also are alabaster quarries, whence that which decorates the Mohammed Ali mosque in Cairo was brought.

Nine miles inland from Isment, dynasty, there are mastabas of the south of Beni Suef, at Ahnas el-Medina, are some remains of a limestone and granite temple of Ramses II, which marks the site of the once important Herakleopolis, the capital of the 9th and 10th dynasty kings.

The cultivated land now lies all on the west bank, the limestone hills coming gradually nearer on the

east, until at

Bibba (S. & R. stat.; P. & T. off.; Government Dispensary) they become precipitous cliffs overhanging the water. In places a fringe of maidenhair fern runs along just above the water-line. This is a picturesque reach of the river, with the village of Bibba on the west bank, and the cliffs opposite, crowned with a little shêkh's tomb. place takes its name from a curious saint, half Christian, half Moslem. The picture shown in the Coptic church is of St. George and the dragon; but to protect their church The mounds on the other side of during disturbances the priests their saint being a Moslem shêkh, This is not the only instance in town and fort of the 18th dynasty.

Egypt of such a saint.

The huge chimneys we frequently pass belong to sugar factories. Sugar is one of the chief crops in Egypt. Sown in March and April, it is not cut until January and February, when many merkabs cliffs have been recently quarried, (native sailing boats) may be seen they are of a dazzling whiteness, picturesquely laden with the purple and make wonderful reflections in and green stems.

The importance of irrigation will be much noticed, and the method in which it is carried out. There are lump of Nile mud at one end and a nasty tomb is interesting. other, is worked by one man, who Ptolemaic temple. Inland from, can lift water to 8 ft. by means of it. Often there are two side by side; P. & T. off.; 2 miles from river) and as the river gets lower it is about 7 miles is Bêhnesa, the site of necessary to make others above, in the once important Oxyrrhinkhos. order to lift the water on to the When the river is very low, three, four, and even five lift shadufs may be seen.

The Sakiya is more seen in the higher reaches of the Nile. Its huge horizontal wheel, dragged round and round by a yoke of oxen, or a donkey and a buffalo, or even by a camel, turns a vertical wheel, on which is a rope connecting a Opposite is Surariya, with ancient number of pots, which dip up the remains. In the hill quarries i mile it into a trough at the top. The rock chapel. The high minaret on

not unmusical.

from a picturesque point of view, methods.

T. off.; 15 mins. from river). Be- church are cut out of the solid rock. yond this place, on the east bank, A little farther south are some re-

so that now a Mohammedan will divided from the main channel of actually go into the church and the Nile by an island, is *El Hêbi*. read his *Fâtha* before the picture. Here are remains of a considerable

> Passing Malatiya, on the west bank, we come to the cliffs of the Gebel Shêkh Embârak on the east, at the beginning of which are remains of a Roman town. Where at any point on the Nile the limestone the water.

> There is a large island here opposite,

109 miles, Maghagha (S. & R. three ways in which the water is stat. with P. & T. off.), which is raised to the little channels by one of the most important sugar which it is carried off to water the manufacturing towns. A little fields. The Shaddf has been used farther on, on the east bank, near from the earliest times; pictures Sharona, is an ancient cemetery, of it may be seen in the tombs. Its which has been used in 6th and kind of see-saw palm beam, with a 26th dynasty times; one 6th dyrod with bucket attached at the farther south are remains of a

119 miles, Abû Girga (R. stat. of which only the mounds are seen. It was called after the fish of that name, which was here the emblem of the nome or district. Farther south was Kynopolis, or the Dog nome, with a cemetery of dog mummies.

125 miles, Shekh Fadl, east, with

a large sugar factory.

136 miles, Kolosana (R. stat.; P. & T. off.; 10 miles from river). water as the wheel turns, and empty inland is a 19th dynasty painted creaking noise of these sakiyas is the west bank is at Samallût.

Again the hills approach the river Steam pumps are increasing in on the east, and form Gebel et-Ter, number. Though they do the work or "bird mountain." On the top is much more quickly, it is deplorable, the Coptic Convent, called variously Dêr el-Adra and Dêr el-Bahara. that they are superseding the ancient The monks used to descend and swim out to passing boats to beg. 96 miles, Feshn (R. stat.; P. & The choir and sanctuary of the mains of a great wall that extended to bury them, and of paying visits originally for some miles parallel to the tombs, seems like a survival with the river.

On the same bank a few miles farther south is Tehna, with interesting remains. About 2 hr. from the river a wady comes through the hills, on the north side of which is a rock-cut temple or Specs. Passing the village and the mounds that mark the site of the ancient town, probably Akôris, there is a hill rising to the south in which are many rock-cut tombs of a late period, and some curious reliefs. One of the latter represents two figure between them. Descending this hill by a flight of steps and a steep path, and continuing to the

population of 16,000, and the seat of the Speos Artemidos are usually a Mûdir, Minia is one of the most visited on the way down stream. important places in Egypt, having the longest established sugar factory. There are two Locandas,—they can scarcely be called hotels,—and the

in Europe.

modern cemetery of Minia. appearance it presents from the land, then a little strip of desert, to river is most peculiar. Only the the entrance of a small wady. The beehive-like tops of the tombs are openings of many tombs may be visible. They are made of crude seen on the right, but few have any bricks for the most part, the few inscriptions or decorations of much more important ones being whitewashed. There are hundreds of with smoke. The Speos is the little brown domes. Three times a fourth large grotto. It is really a year the relatives of the deceased temple to the goddess Pasht or cross the river and visit the tombs Bast. It was excavated by Queen to make offerings of dates, etc. The Hat-shepsu-who built the temple place at these times looks almost as of Dêr el-Bâhri—during her joint if a fair were going on. The custom reign with Thothmes III. After her of ferrying the dead over the river death Thothmes erased her name

from ancient Egyptian times, for such was the old custom.

At the end of the cemetery is a Kôm el Ahmar, or "red mound," a name frequently given to the mounds marking the site of an ancient town, because of the red pottery strewn over them. In the hill behind were some very interesting tombs, some of which have been quarried away. Some of the reliefs in the tomb of Nefer-Sekkeru are well and elaborately executed.

The limestone hills continue to figures holding horses, with an erased keep near to the river in the east. and there are many rock-cut tombs. The very interesting group at,

169 miles, Beni Hasan should be south, there may be seen some very seen by everyone. The Arabs here interesting Ancient Empire tombs are notorious thieves. They are cut in the rock. They are unlike also wild and rough, and therefore any others, in being cut parallel to a policeman accompanies the party the rock face. In the tomb of to the tombs. The railway station Nekht-ankh are some elaborate for Beni Hasan is Abû Kirkas. By carvings and the cartouches of Men- taking tents and provisions, these kau-Ra and Userkaf. In another tombs could be visited from Luxor tomb are some well-executed figures. or Cairo. The steamer or dahabiya 153 miles, Minia (8. & R. stat.; is left at one point and joined P. & T. off.), west bank. With a farther north, as these tombs and

The Speos Artemidos (Arab "Stabl Antar") is about a mile south-east of the village of Beni Hasan, and nearly three miles south doctor at the hospital has qualified of the best group of tombs. So that if the traveller is pressed for About 41 miles south of Minia time, or afraid of fatigue, this rockis Zawiyet el-Metin, the huge temple should be left out of the The excursion. We cross the cultivated interest, and some are blackened

7

had originally eight pillars, of which only three remain. The sculpture on these show the names of Seti I and Ramses II and the figure of Bast. with the head of a lion. The best sculptures are on the inner wall of this portico. The scenes represent Thothmes III offering to Bast and Thoth, and Seti kneeling before Amen and Bast, with an inscription behind the king telling of his additions to the temple of "his mother Bast, the beautiful lady of the Speos." Over the entrance the inscription speaks with praise of the reign of Hat-shepsu. There is a recess, or naos, in the inner chamber intended for a statue or symbol of the goddess.

Leaving this group of rock-cut chambers, we ride north over what was a cemetery of mummied cats, past the deserted villages from which Ibrahim Pasha turned out the incorrigible Beni Hasanites, and turn up the hill, a steep path up which the donkeys should not be ridden. The entrances to the 39 tombs are on the same level along the face of the hill. The end of the path finds us opposite Tomb 32. To the right are those numbered 33-39, which need not be visited.

They all belong to great families of the 12th dynasty (circa 2800-2500 B.C.), who were many of them functionaries in the court of the Amen-em-hats and Usert-sens. As in other early tombs, the scenes represented the deceased as he was in this life, and all his servants, his works and pastimes; and there are no representations of gods, of which the later Theban tombs are full. The tombs consist of one or two chambers. one or more tomb-shafts, and sometimes a portico. There are Coptic inscriptions in some of them.

Tombs 32, 29, 27, and tomb 23 with an elaborate ceiling, should be inspected.

Tomb 17, that of Kheti. "Great chief of the Oryx nome, Captain of the Soldiers," etc. etc., is the second largest of the group. Its lotus-bud paintings are indifferently executed. cut clean away. The dado and

and representations. The portico Kheti is seen harpooning fish (near entrance). On the north wall men and women engaged in trades. The east wall is the most interesting, showing 122 groups of wrestlers, and, below, a battle scene. On the south wall is a pilaster with pictures of people playing games. autograph of the great Champollion see p. 149) may be noticed beside a late-cut recess.

Tomb 15, belonging to Baqt, father of Kheti, has just outside, the deepest tomb-shaft that has been cleared in Egypt: it is 105 ft. deep. The main chamber of the tomb is the largest at Beni Hasan. owner bears the usual titles, being "Great chief of the Oryx nome, Ha prince, Sahu (chancellor?) of the king, confidential friend of the king," etc. Here are wrestlers, as in No. 17, but better drawn. The figure-drawing in this tomb is good. but the animals are less so. On the north wall scenes represent Baqt and his wife, women dancers, girls playing at ball. Above, various craftsmen and hunting scenes. Bagt is seen again on the south wall: in front of him are men drawing a shrine with a statue of himself. the left of Baqt, people playing draughts and other games.

Tombs 14 and 13 belonged to men called Khnem-hetep. The owner of the latter is described as "the lover of his city, whom his city loved, untainted by robbery, knowing what is said, free of contradiction, longsuffering in the midst of nobles. knowing the result of his speech.

firm of foot."

Tomb 3. The sixteen - sided columns of the portico, with their fluted, tapering shafts and small abaci, are looked on as the precursor of the Doric style. The drawing in this tomb is better than in any of the others. Khnem-hetep was the owner, a relative of the owner of tomb 14. The inscriptions in the portico contain a prayer to the visitor to make offerings. The columns are charming, but the columns of the chamber have been doorway were painted to resemble senting the transportation of a rose granite. The ceiling is painted. To the left of the broken statue of Khnem-hetep is a portrait of his wife, on the other side his mother. The scenes over the entrance represent Khnem-hetep and servants; above, the deceased proceeding to the tomb. To south of entrance, craftsmen at their trades: carpenters, boat - builders, potters, weavers, bakers, sculptors. North of entrance, storing grain, agriculture, voyage of the mummy to Abydos, garden scenes. The most interesting scenes are on the north Here the dragoman will probably point out Joseph and his brethren coming into Egypt! The picture represents Khnem-hetep and his son (note three dogs) receiving produce presented by a group of Asiatics, introduced by a royal scribe with a document in his hand, which reads somewhat like a letter of introduction. They are called Aamu, and represent the first known emigrants from Asia. The type of face is unmistakable. The chief who stoops over a gazelle is called Absha.

Tomb 2 belonged to Ameni, or Amen-em-hat, whose statue, with those of his wife and mother, is carved out of the rock in the tomb-The inscription round chamber. the entrance gives him a good character, mentioning his punctuality, hospitality, and truthfulness. The decorations are very similar to

those of Tomb 3.

178 miles, Rôda (S. & R. stat.; P. & T. off.). There is a large sugar factory here. Opposite are the remains of Antinoë.

The river after passing Rôda takes reign.

a little bend due west.

The hills behind are honeycombed with quarry caverns, some of which have been used by Christians, who have adorned the walls with paintings. There are also some This last cannot be seen in one day, interesting tombs similar to those the road being very rough. at Beni Hasan. One contains the ride across the desert to the now partly destroyed scene repre-

colossus on a sledge, a unique example. This tomb is near El Bersheh. Beyond.

184 miles, Mellawi (R. stat.; P. & T. off.), at Shekh Said, east bank, are some 5th and 6th dynasty tombs. A little farther south and east are the celebrated alabaster quarries of Hat Nub, with inscriptions of the 4th, 6th, and 12th dynasties.

192 miles, Haggi Kandil, east bank (S. stat.; R. stat.; P. & T. off., at Dêr Moes on west bank, not far from river). This is the stop-

ping place for

Tel el-Amarna, , where are the interesting town remains and tombs of the time of Khu-en-Aten, or Amenhetep IV, of the 18th dynasty, the king who tried to reform, or alter, the religion, and during whose reign the arts developed to their highest point.

The donkeys here are not very

good.

Very little remains of the ancient town and temple. But Mr. Petrie found in 1892 a beautiful

Painted Pavement, which is now covered by a little house. This is not far from the river. The realistic treatment of the animals and birds is unlike that of any other period, and the colouring is charming. The pavement was in the harim of the palace.

It was to the east of this that the celebrated "Tel el-Amarna Tablets" were discovered, a quantity of letters on clay tablets in cuneiform, being practically the Foreign Office correspondence of this king's

The tombs are in three groups, We pass, off the east bank, some the nearest being 31 miles from the river. The north group and south group are on either side of a ravine, in which, 9 miles from the river, is the tomb of Khu-en-Aten himself.

South group of tombs. The keeper (ghaffr), who has the keys, must be taken. The keys of the S. and king's tomb are with a formed by this semi-circle of hills. different ghaffr. Tomb 25, farthest south, is that of Ai, fan-bearer and and Princesses worshipping the sun disk the Aten, with rays terminating in hands. This is peculiar to this period. To the right, At and his wife praying—prayer inscribed. Turning to the left, on entering, there is a picture of the King and Queen throwing decorations to Ai.

Tombs 23, with peculiarly inlaid inscriptions: 16, a fine unfinished one; 14, with the royal cartouches not erased, as they are in all the othere; 11, that of Ra-mes, a chamberlain; 10, with fine reliefs and a hymn to the sun god-should be

visited.

Tomb 9 is that of the soldier Maku. It has many well preserved pictures of the king at various functions.

Tomb 8, of Tutu, has a very beautiful papyrus column, and scenes similar to those in the other tombs.

The ride to the north group of tombs is a somewhat tiring one across the desert of about 11 hour. As in the south group, many of the tombs are unfinished, owing to the death of the king and the abrupt downfall of his new régime.

Tomb 1 belonged to Huia, the treasurer. The scenes show the king, queen, and princesses. The mummy shaft has a rock wall left

round the top.

Tombs 2, unfinished, and 3, with interesting scenes, should be visited.

Tomb 4, of Ra-meri, a priest, is one of the finest. In the second chamber on the left wall the king is seen driving to the temple of the Aten, or sun-disk, grooms run in front, the way is cleared for him, and priests await him.

Tomb 5, of Pentu, and tomb 6, of iron piles and pitching. Pa-Nehesi, with similar scenes.

The king's tomb in the ravine has been much mutilated.

The city of Khu-en-Aten, called Khut Aten, was on the little plain

The hills again approach the river favourite of the king. Entering, on on the east, and for several miles the left, we see the King and Queen the channel runs underneath the cliffs of the Gebel Abû Fêda, where careful sailing is necessary owing to the sudden gusts that come down. There are many birds in the rocks. Near the middle of this range is a very picturesque wady with a convent.

222 miles, Monfalut (R. stat.; P. & T. off.; \(\frac{1}{2}\) hour from river), west bank. The river turns seven times before reaching Asyût, and sailing boats are often delayed here for some time. At the southern end of the Gebel Abû Fêda are the crocodile mummy pits of Maabda. There are only charred remains, for some visitors accidentally set fire to the most inflammable mummies and were themselves suffocated.

Abnub (S. stat.). Three hours inland are some interesting 6th dynasty tombs.

Long before arriving, the minarets

of Asvût are in sight.

The new great dam is just below the port of Asyût. The works consist of a weir about 800 metres long, with a lock at the western end, and of a regulator of similar design across the Ibrahimiyeh The barrage portion has Canal. 110 openings of 5 metres width. These openings are arched over, and carry a roadway 4.5 metres wide at the level of the Nile banks. The weir openings will be closed in summer by iron lifting gates, each 8 ft. 4 in. × 17 ft. 4 in. A pair of gates go to each opening. The gates work in iron grooves, and are lowered and hoisted by means of travelling winches running on south side of barrage roadway. The floor is 261 metres wide, by 3 metres deep, protected on each side by corrugated

The lock for passing the traffic is 80 metres long, by 16 metres wide. and the depth of water at the upper

summer will be about 2.25 metres.

water to a difference in level of 21 metres throughout the summer.

248 miles, Asyut, 10 hours from Cairo (S. & R. stat.; P. & T. off.). New Hotel, P.T. 60 per day. Passable; kept by a Greek. Also a Greek Locanda.

Physician.—Dr. Henry.

With a population of 31,600, as the residence of a Mudîr, and having a branch of the New Native Tribunals, Asyût is one of the most important places in Egypt. The town is some little distance from the river, where a little port town, El-Hamra, has sprung up, connected by an avenue with the town. The American Mission has excellent and in schools here. American, German, French, and Austrian consular keys can be had.

Asyût is a corruption of the ancient Egyptian name for the town of which the Coptic Sioût is a survival. In Greek times it was called Lykopolis, "city of wolves," probably from the jackalheaded figure of Anubis, under which form the Deity was here worshipped. Almost nothing remains of the old town. Plotinus the philosopher was born here, and in early times it was a great centre of Christianity.

Some of the modern bazaars are picturesque; some years ago they were supplied by caravans from Darfur and the interior. The speci-alities here are the red and black pottery, ebony sticks inlaid with bone or ivory, and black and white net shawls and women's garments decorated in patterns with pieces of silver or yellow metal. There is a picturesque public bath.

behind the town date from the 10th and 12th dynasties. Many of them have been used by Christians as dwelling places. It is rather a steep path that leads up to

Tomb 1, called by the Arabs 2621 miles, Abu Tig (S. & R. stat.; "Stabl Antar," i.e. stable of Antar, T. & P. off.), which is the Abutis a name they also give to other rock- of Latin writers. Being chiefly ir

lock entrance sill throughout the cut chambers in Egypt. Antar was a legendary Arab chief. In the It is intended to hold up the long inscription to the right of the entrance is the name of the owner of the tomb, Hap-zefa, a priest and great personage in the time of Usertsen I. The vaulted and finely painted ceiling should be noticed. There are enormous bats in this tomb, nearly as large as pigeons. If a stone is thrown up at a crevice near the ceiling they will fly about, making a peculiar noise.

Ascending this hill we pass several uninscribed tombs, and come to

Tomb 3, belonging to Tef-ab, called the "Soldier's Tomb" because of the representation of soldiers carrying enormous shields. Tef-ab lived during the 10th dynasty;

Tomb 4, belonging to his son Kheti II, the inscriptions tell us agents. Arabiyas and good don- that the owner fought for king Meri-ka-Ra, and turned the insurgents out of his capital at Herakleopolis.

Tomb 5 is that of Kheti I, prob-

ably father of Tef-ab.

The view from these hills is very extensive and beautiful. Below is an Arab cemetery, and the great canal that takes water to the Fayyûm. Asyût, with its minarets and palm gardens, is surrounded by the intense green of the crops, and the Nile is seen winding away through the strip of cultivated land.

Der er-Rifa, a place 8 miles south of Asyût, has some very interesting 12th and 19th dynasty tombs. But they are partly inhabited, and it is difficult to see the inscriptions.

The Oasis of Dakhla and the Great Oasis belong to the Asvût Mudiriya. The route to the former The Rock Tombs in the hills starts from Monfalût, and a route to the latter starts from Asyût.

Leaving Asyût, we pass the sites of Hypselé at Shodb, W. bank, of Muthis at Matmar, E. bank, and

come to,

the ordinary Egyptian town.

The high, square, often whitewashed, towers, with innumerable sticks projecting from holes, that are so frequently seen in the villages are pigeon-houses.

The traveller should watch the shores and sand-banks to see the numbers of birds that frequent them: vultures, pelicans, cranes, paddy-birds, and smaller kinds.

At Rayiana, south of Abû Tig, where there are many islands in the river, there are many pigeon-towers, which look picturesque among the palm trees. In the hills behind are some very old rock-cut tombs. similar to those near the Pyramids. The largest is 40 ft. long, and has statues cut in high relief. The owner was Afa.

The hill which approaches the river here is called Shekh Gaber. at the north side of it, with bricks stamped with the name of Amensome 12th dynasty tombs, and some it has all been sold. painted Roman ones.

277 miles, Kau el-Kebir, E. bank, the ancient Anteopolis, around which many legends centre.

The cliffs now again approach the river on the east, in the

Gebel Shekh Heridi.--Under the name of this Shekh is venerated a serpent with miraculous healing brick, and is picturesque. powers, which superstition says has inhabited this mountain for ages. The serpent can reunite itself if cut in half. There is an annual festival in its honour. There are various quarries and cartouches in the hill.

Opposite the Gebel is

286 miles, Tahta, with 13,800 inhabitants. It is some distance from the river. Extensive mounds near it probably mark the site of *Hesopis*. The railway station is at Sahil, on the river, with fair provision stores.

At Maragha, W. bank, are Ptolemaic remains; and at

habited by Copts, it is cleaner than marking an ancient site. In the mountains behind are rock-tombs. In one to the south are excellent frescoes of the Roman period.

3101 miles, Sthag, W. bank (S. & R. stat.; P. & T. off.; near the river). Two inns. Population, 8700; several Greek shops. From this place starts the canal that irrigates the plain of Asyût. An excursion may be made from here to the Red and White Monasteries.

DER BL-ABIAD, or the White Monastery, is 41 miles from the river. The road is along an embankment which leads to the edge of the desert. The inhabitants are a mixed population, who cultivate the land round about the monastery. This is enclosed by a high wall of limestone blocks, with a cornice. The only entrance is on the south side. The church dates from the 5th century. It is in the form of a basilica with There is a quarry and embankment nave and aisles, with three vaulted apses at the end of the chancel. The decorations are poor. Once hetep III. On the south side are the monks possessed a library, but

DER EL-AHMAR, or the Red Convent,—called more often Anba Bishoi,—is 1½ miles from the White Convent. It is built like the lastnamed one, but of bricks with a stone cornice, and, like the other, it is merely a small Christian community of men and women and children. The church is built of

The river takes a sharp turn N.-E.,

then turns again to the S.E. at, 315 miles, Ekhmim, E. bank (S. stat.; P. off.; near river, and Gov. dispensary), Population, 18,800. The striped cotton shawls of gandy colours used by the natives are made here. The manufacture has been carried on since the time of Strabo. They are very cheap.

This is the ancient site of Khemmis, or Panopolis. A few remains beyond the town, inland, indicate the position of the temple of Pan, the Egyptian Amsu or Min. There are ruins still farther on, with the names of Thothmes Fau. E. bank, again are mounds III and Ramses II. Ptolemy XIV and Domitian. The high Nile reaches these old sites, and is gradually obliterating them.

Ekhmîm was at one time a great centre of Christianity, and many convents sprang up in the neighbourhood.

N.-E. of the town, a long ride, past the village of Hawaiwish, is an extensive necropolis of Roman and early Christian times. There are also two deserted Coptic monasteries. The cemetery presents an interesting but deplorable spectacle; for the Arabs are constantly plundering here, digging out mummies and leaving them half uncovered in the holes they have dug. Many mummied hawks lie about, and mutilated human mummies. Much beautiful Coptic embroidered work has been found, and some valuable papyri, among the latter the "Gospel of

In the hills behind are some 6th dynasty tombs, and some distance south is a rock-chapel of King Ai of the 18th dynasty.

Passing (3 miles) the pretty white convent, Dêr Mari Girgis, we come to.

325 miles, Menshiya, W. bank (S. & R. stat.; T. & P. off.; near river). It is the site of *Ptolemais*, the Greek capital of Upper Egypt, founded by Ptolemy I.

The eastern hills again approach the river in the Gebel et Takh, in which are many tombs and quarries, with Greek, Latin, and Demotic inscriptions. In the south end of the Gebel are some interesting inscribed tombs of the Old Empire.

336 miles, Girga, W. bank (S. & R. stat.; P. & T. off.). Population, 14,900. Two Greek inns. The town is better built than most Egyptian towns, and a stroll through it, with a peep at one or two of the khans, is not uninteresting. The Latin Convent, with a European Abbot, is considered to be the oldest Roman Catholic institution in Egypt. The river here has gradually changed its course, and is encroaching on the

There is a route from Girga to Abydos,

about 12 miles: a long, tiresome ride. But passengers by the express steamers are sometimes able to see Abydos by leaving the steamer here, riding to Abydos, and joining the steamer again at Balifan, a ride altogether of over 20 miles. On the way Bardis is passed, which is probably the site of the ancient This, or Thinis, whence came the earliest Egyptian kings.

At Meshékh, on the E. bank, a little farther south, the site of the Lepidoton of Ptolemy, so called from the fish lepidotos having been venerated here, are remains of a temple of Sekhet, with records of Amen-hetep II and III, Ramses II, and Pa-nezem. In the hills behind are tombs—one most interesting on account of a long inscription, with a litany of the god Anhur, belonging to a priest Anhur-mes of the time of Mer-en-Ptah II.

347 miles, Baliana, W. bank (S. & R. stat.; P. & T. off.), Gov. dispensary. This is the starting-place for the excursion to Abydos, 8 miles inland, a ride of about 24 hrs.

The route is over the richly cultivated plain, affording a good opportunity for observing the life of the Fellahn.

The modern village is called Arabat el-Madfana. It is on the edge of the desert, not far from the ancient site of

### ABYDOS.

This town, in the hieroglyphs Abdu, was one of the largest and most important towns of Ancient Egypt, partly on account of its being the chief seat of the worship of Osiris, and because his head—the body having been cut up by his enemy Set according to the legend — was supposed to be buried there. It ranked in importance as a religious centre between Thebes and Heliopolis. Osiris being the god of the under-world, it was the wish of all Egyptians to be buried there; but this being often impracticable, the mummy was sometimes brought, to remain near the sacred place for a time before being taken to its own tomb. The bringing of the mummy by boat to Abydos is a subject frequently pictured on the tomb walls. The necropolis has tombs of the

6th, 11th, 12th, 18th, 19th, and 20th dynasties. M. Amélineau found tombs which he dates back to the 1st and 2nd dynasties. In the desert some distance west of the temples, Mr. Petrie, in 1900, found tombs which probably belong to kings of the 1st dynasty.

The Temple of Seti I, the "Memnonium" of Strabo, is one of the most beautiful temples in Egypt. It is built of fine white limestone upon a partly artificial foundation, the sloping ground having been levelled up. The greater part of it is the work of are very beautiful. Seti, but it was finished by his son The finest, perha Rainses II. Its plan is different from that of other Egyptian temples. At one time it was buried in the sand, the discovery and excavation

being due to Mariette.

We enter the first court of the walls have almost disappeared. The second court is in better preservation. At the south end of the court is a terrace with square limestone pillars. All this is the work the pillars, with the god Osiris. The back wall of the terrace had originally seven doors leading to these, all but the centre one, were finely walled up by Ramses. On the wall Ramses holding out a figure of Maāt, the goddess of truth and justice, to Osiris, Isis, and Seti I. There is also a long inscription, in which Ramses rather boasts of his filial piety in completing this work of Memphis.

Passing through the entrance we come to the 1st Hypostyle Hall, with 24 sandstone columns. It is the work of Seti, but has been reinscribed by Ramses. The columns sanctuary the aisle led. The work ancestors.

here is inferior to that of Seti's time. vet Seti's work was defaced to make way for this, a form of "filial devotion" not unfrequently met with in Egypt. On the walls are representatives of the nomes of Egypt with offerings.

Seven doors lead to the 2nd Hypostyle Hall, which has three rows of twelve columns, 24 with lotus - bud capitals, and 12 on a raised floor with merely an abacus between the shaft and the architrave. The sculptures here, in low relief,

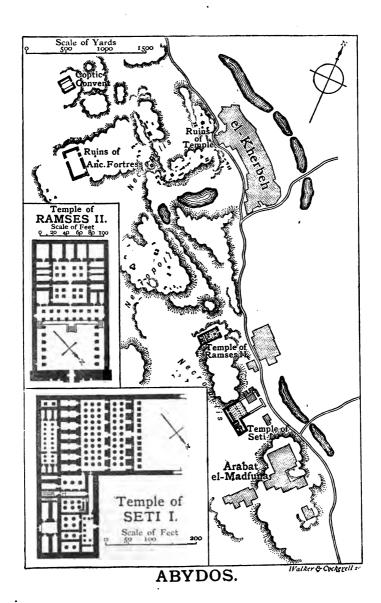
The finest, perhaps, are those on the end wall to the right, where we see pictures of (beginning from the right) Seti, Osiris, Horus; then Seti before Osiris in a shrine, with Renpit and Maāt in front and Isis, Amentet and Nephtemple on the N.-E. The pylon and thys behind; and, lastly, a very beautiful likeness of Seti, who presents a figure of Maāt to the triad Osiris, his wife Isis, and their son Horus.

Of the Seven Sanctuaries, that of Ramses II, who is represented on to the right, near this relief, is dedicated to Horus, those following in order are to Isis, Osiris, Amen, Harmakhis, Ptah, and Seti I himthe seven sanctuaries beyond, but self. The vaulted roofs of these decorated chambers are interesting, the vault being cut out to the left of the door is a picture of of the solid blocks. The scenes represent the ceremonies performed in them.

Through the Osiris sanctuary we reach a much destroyed columned hall, with seven other chambers, all devoted to the service of Osiris. his father's, and in putting up The three chambers to the right statues to him in Thebes and have very fine reliefs, with much colour.

> Returning to the 2nd Hypostyle hall, we see in the south corner two openings. One leads into a passage in which is the celebrated

Tablet of Abydos.—This is a list here and those in the next hall of 76 kings on the right wall, formform sort of aisles leading to the ing a very important record for seven sanctuaries beyond, and the chronologers. Here, on both walls, representations on the columns are we see Seti, with his youthful son of Ramses and the god to whose Ramses, offering homage to their



In the chamber leading off to the right, with steps at the end, is a picture of Seti teaching Ramses to lasso a bull, and other interesting reliefs.

The other opening from the hypodedicated to Ptah-Seker-Osiris, the god of the dead of Memphis.

The Temple of Ramses II.—A by Ramses II. It is smaller and has many chambers, but there is little more than eight or nine feet of the walls and columns standing. It was also dedicated to Osiris. The columns of the first court have figures of Osiris against their inner faces. Many kinds of stone were used in the building—fine limestone, red and black granite, sandstone, and alabaster. Some of the reliefs in the farther chambers are very fine.

Continuing north some little distance, we find ruins of a small ancient town.

West from this are tombs of the Middle Empire, and beyond them remains of a crude brick fortress. North from this, in a somewhat similar building, is a Coptic Dêr, with an old and interesting church dedicated to Anba Musa. It has twenty-three domes.

ler should look for the dôm palm, with its handsome fruit. The stem of this palm divides, and redivides or Tabennessi, is in this part of the into two branches. The fruit con-river, the place famous for the tains the hard nut known as "vegetable ivory."

A short distance south of Baliana the Nile takes a bend almost due north. Turning south again under the Gebel et-Târif, we pass,

3741 miles, Farshut, four miles inland (R. stat.), with a little port called Bagûra. The Khedive owns a large sugar factory at Farshût.

We now come to the railway bridge over the Nile at

Abû Hamâdi (S. & R. stat.: P. & T. off.), where, in consequence of the building of this bridge, a modern town has sprung up. There is an hotel, kept by a Greek. The bridge is open from 10.35 to style hall leads us into a chamber 11.50 a.m., and from 4.15 to 5.15 p.m., when dahabîyas and steamers can pass through.

Again the river turns north at Hu, the ancient Diospolis Parva. short distance N.-W. of the temple A few years ago there died here a of Seti is a sadly ruinous one built much venerated shekh called Selîm. who sat naked on the river bank for fifty-three years. His grave is covered with Arabic inscriptions, and small boats, which are votive offerings.

Before the river turns east again, we come to.

381 miles. Kasr es Savvåd. E. bank, with mounds marking the site, probably, of Khênoboskion. In the hills behind are two 6th dynasty tombs of the time of Pepi I and Pepi II. The paintings in one show a giraffe.

The hills now begin to draw near temple of Osiris, and remains of an to the west bank of the river, and we find the wider cultivated strip of land on the east. Passing Fau. with a railway station, we reach,

394 miles, Dishna, E. bank (S. & R. stat.; P. & T. off.), a large village, with a Sunday market. In the hills on the opposite bank are extensive cemeteries, with burials dating from the 11th dynasty to Roman times; and After leaving Baliana, the travel- not much farther on are 6th dynasty tombs.

> The site of the Isle of Tabenna, founding of the first convent by St. Pachôm (Pachomius), about 350 A.D.

> The river trends N.-E. for a few miles. At the bend are two islands. which lie between Keneh on the east and Taramsa, the landingplace for Dendera, on the west. 414 miles, Keneh (S. & R. stat.;

> P. & T. off.), often written Qina. The town, of 27,765 inhabitants, is about a mile from the river. It is

and German consuls, and good Augustus, under the prefect Aulus bazaars. Here are manufactured Avillius Flaccus, the governor quantities of the porous water Aulus Fulvius Crispus, Serapion bottles called zir, large ones, and kulla, small ones,

A caravan route starts hence for Kusayyar or Kossêr, on the Red Sea littoral, by which route trade in corn is carried on with the Arabian coast. This is a very ancient road, but in old times it terminated on the Nile at Koptos, the modern Koft. Mr. Petrie thinks that the first immigrants came this way. The route led through the valley of Hamamat, the breccia quarries, with numerous hieroglyphic inscriptions, and past gold mines. Another route led to Bereniké, on the Red Sea, past the emerald mines of Gebel Sebara, q.v.

Dendera. — The temple of the ancient Tentyris or Tentyra lies some little distance south of the modern village of Dendera. It is a ride of half an hour from Taramsa, the landing-stage.

The temple was dedicated to the goddess Hathor—the type of all that was beautiful; identified by Strabo with Venus, the Greek Aphrodite. The site of the temple seems to have been used in 4th, 12th, 18th, and 19th dynasty times, but the present temple is quite late, belonging to the time of the later Ptolemies and the beginning of the Christian era. Though an imposing building, the details of its work can ill bear comparison with real Egyptian sculptures and reliefs, such, for instance, as those at Abydos. The pictures and hieroglyphs are much more merely mechanical productions, and the overcrowding of ornament is wearisome. But there is a certain effect of good proportion about the general architectural lines that is pleasing.

Unfortunately the approach is rather spoilt by rubbish mounds.

The Hypostyle Hall, or pronaos, with its twenty-four columns, was divided from the court by high stone screens stretching between the columns of the front row, except at the entrance. On the cornice over the doorway is a Greek inscription, right a winding stair to the roof. reading as follows: - "For the Emperor Tiberius Cæsar, the young chamber, we find a room off to the

a bright clean town, with French Augustus, the son of the deified Trykhambos being the districtgovernor, the inhabitants of the capital and of the nome dedicated the pronaos to the great goddess Aphrodite and her fellow-gods, the twentieth year of Tiberius Cæsar."

> The four rows of reliefs on the walls of this hall represent five Roman emperors — Augustus, Ti-berius, Caligula, Claudius, and Nero-receiving offerings and performing functions necessary before entering the farther parts of the temple.

> The columns with heads of Hathor on the capitals have a heavy

appearance.

The ceiling is interesting, the subjects represented being astronomical. To the left is seen Nût, goddess of the sky, her body studded with stars. Beneath her is a planisphere and emblems of stars represented in boats, the Egyptian idea of the sky being that it was an expanse of water. In the zodiac, Cancer is represented by a scara-

A doorway in the south wall leads into a Small Hypostyle Hall, with six columns having elaborate Light is admitted by capitals. apertures in the roof. The reliefs represent the king making offerings; but which king is not stated, the cartouches being left empty. The six chambers off this hall were for storing offerings, etc. The first on the left (Pl. A) was where the oils and perfumes used by the priests were manufactured. The next (Pl. B) was for offerings of fruit and vegetables. The first chamber on the right (Pl. C) was the treasure chamber, or "house of silver."

Entering the next hall, we find in the chamber off it immediately to the left a staircase up to the roof, and again in that to the

Still passing on into another

left (Pl. D), which was the "ward-robe," where all the sacred vest-

ments were kept.

The next chamber, in a straight line from the entrance, is called the Sanctuary. A passage leads round it, having various chambers leading out of it, the one immediately behind the sanctuary (Pl. E) being that in which the emblem of the god was preserved. Returning, we find the chamber opposite the "wardrobe" leads into a little temple complete in itself. This and the small temple on the roof were used for the celebration of the New Year Festival, on the appearance of the star Sirius.

The Staircases to the roof (Pl. F, G) have sculptures on their walls showing the processions that took place at this New Year Festival, when images of the gods were carried by the priests. On the left walls of both staircases we see the procession ascending, while on the right wall it is shown descending. In the windows of the west staircase are representations of the sun's rays streaming in.

The **Temple on the roof** was dedicated to Osiris of An, the local deity. In one of the chambers was found the only circular zodiac found in Egypt. It is now in the Bibliothèque Nationale in Paris.

There are twelve **Crypts** in the thickness of the foundation walls, with reliefs covering their walls. Some are very difficult of access. The one usually visited is in the back wall of the temple. The reliefs are of the time of Ptolemy XIII, and are therefore the earliest and best work in the temple.

The outside walls of the temple are covered with figures and hieroglyphs, those on the west wall being much filled up by mason bees. On the back wall is a representation of Cleopatra, and her son Cæsarion, son of Julius Cæsar. They are purely conventional pictures, not portraits such as we find in Egyptian temples of their founders.

The **Temple of Isis**, immediately behind the great temple, was built by the Emperor Augustus.

The small temple to the N.-E. of the great temple, called the "Birth House," is also the work of Augustus. On the abaci of the lotus columns are figures of the god Bes. Such temples, frequently found near Ptolemais temples, were dedicated to Bes, here called Ahti, who presided at births. By the Greeks Bes was identified with Typhon, and such temples were called Typhoniums.

In 1898 Mr. Petrie discovered in the ancient cemetery, in the desert behind Dendera, tombs dating from the 4th dynasty, with a number belonging to the period between the 6th and 11th dynasties; also a series of brickwork catacombs for

sacred animals.

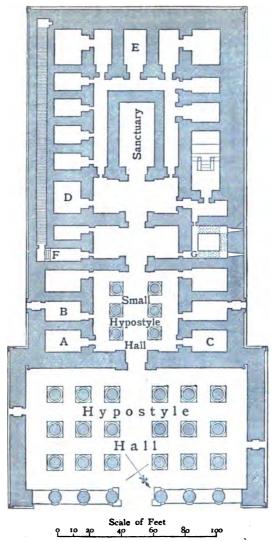
The inhabitants of the ancient Tentyris were crocodile-haters, and were therefore deadly enemies of the people of Ombos (see below), who counted the reptile sacred on account of its being a symbol of their god Set. Juvenal tells of the feud between the two towns, while Strabo, Pliny, and others speak of the wonderful power over the crocodiles possessed by these Tentvrites.

The river turns south again, and has several islands.

Ballas, W. bank, is noted for its water jars—ballalis, or "Ballasi jars," and the smaller kulal.

422 miles, Koft (S. & R. stat.; P. & T. off.), the old Egyptian Koptos, more than a mile inland from the east bank, has Barûd for a port.

The ancient importance of this town lay in its trade with Arabia viā Kusayyar or Kossēr, on the Red Sea. Its name in hieroglyphs reads Qebt. What remains there are of ancient buildings are very scattered, and fragments have been used in later buildings. The names of Khutu of the 4th dynasty, of Antef 1 of the 11th dynasty, of Usertsen 1 and Amen-em-hat of the 12th dynasty, Tothemes III of the 18th dynasty, Ptolemy XIII, and several Roman emperors have been found. But though, owing to its being



Temple of Hathor, Dendera,

the port for the transportation of the precious breccias found in the valley of Hammamat, as well as to its trade with Arabia, Koptos was in such early times a place of great importance, it seems to have been almost more so in Christian times. From it the early Egyptian Christians got their name to Copts. The god reverenced here was the ithyphallic *Min*.

A little north of Koft, at a village called el-Kala, is a small temple of Tiberius Claudius, well

preserved.

Zawayda, W. bank, is about 2½ miles north of the site of Ombos of Dendera, so called to distinguish it from Kom Ombos farther up congruous, striped red and yellow the Nile. Mr. Petrie found here villa of a Dutchman. remains of a temple built by Thothmes III to Set.

429 miles, Kûs (R. & S. stat.; P. & T. off.). In the fourteenth century this town was second only to Fostât (see p. 165), but now it is

quite a small place.

433 miles, Nekada, W. bank. The river is very picturesque here. Inland from Nekâda are four old Coptic Dêrs. It was in the desert, about three miles from the river. that M. de Morgan found a tomb of the same kind as those M. Amèlineau opened at Abydos. M. de Morgan thinks that this is the tomb of Mena, first king of the 1st dynasty. There is little to be seen but remains of the brick walls.

At Shenhur, south of Kûs, remains of the old Egyptian Senhor may be seen in the mounds and remains of a small and simple temple. It was built by Tiberius. who is depicted on its walls offering to Amen Ra, Horus, and Amsu.

In the eastern desert are tombs

of the 11th dynasty.

Passing (west) Ed-Denfik the river makes a great bend and runs almost due west past Kamûla. Opposite, at Khozâm, is an 11th dynasty necropolis.

the ruins of Thebes. On the left are the pylons of Karnak. On the right are the precipitous cliffs of the America, Germany. Theban hills which are so lovely at

sunrise and sunset, when the rosy or purple lights throw wonderful coloured shadows among their weather-worn limestone faces. On the strip of bright green cultivated land between them and the river stand the Colossi. On the edge of the desert beyond is the Ramesseum, and in the cliffs themselves the temple of Dêr el-Bâhri, built by Hat-shepsu, Egypt's great queen. Then the village of Luxor, on the

east bank, comes into view, with the beautiful colonnades of its great temple reflected in the water. Beyond is the most unfortunate, in-

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# THEBES.

# LUXOR.

Hotels .- See "HOTEL LIST." Churches. - English Church, in the garden of the Luxor Hotel Sunday, 8 a.m., 10.30 a.m., 6.30 p.m.; chaplain, the Rev. Charles B. Huleatt, M.A. Roman Catholic Church, behind the Thewfikieh We now come in sight of some of Hotel, next to the Austrian con-

Consular Agents for England,

Doctors. - An English doctor

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lives at the Luxor Hotel, and is in his consulting-room usually about mid-day.

Fost Office, behind the American Mission; Telegraph Office, near the Luxor Hotel.

Carriages. - The only driving excursion is to Karnak; tariff, P.T. 80 per day, or P.T. 40 half a day.

Donkeys, P.T. 8 per day, or P.T. 4 per half-day. The donkeyboys always expect bakshîsh be-

Barber (European) at the Luxor Hotel.

Shops.—There are no shops worth speaking of in Luxor except those selling Indian goods. Some books and artists' materials can be got at the American Mission. Beato, good photographs. Haddad, good chemist.

Guides.—It is not possible to give the names of any guides as being especially good, as they vary from year to year. The charge is P.T. 20 per day, and P.T. 10 per half a day.

Hospital. — The good hospital for natives is dependent on the contributions of travellers.

The modern village of Luxor is of no importance apart from its being the centre for travellers visit-Thebes. It is 454 miles from Cairo, and Aswân is 186 miles farther south. Its name is a corruption of the Arabic El-Kusûr, meaning "the palaces," in reference to the temple over which part of the village was built.

The ancient monuments are :-

East Bank-

Temple of Luxor, 18th and 19th dynasties.

Karnak, with temples of 18th, 19th, and Ptolemaic dynas-

Medamôt, 18th and Ptolemaic dynasties.

West Bank-

The Colossi, 18th dynasty. The Ramesseum, 19th dynasty. Temple at Medinet Hâbû, 18th and 20th dynasties.

Temple of Dêr el-Medina, Ptolemaic.

Temple at Kûrna, 19th dynasty.

Temple of Dêr el-Bâhri, Queen Hat-shepsu, 18th dynasty.

Tombs of the Kings. Tombs of the Queens.

Tombs at Dra Abû'l-Negga, 11th, 17th, and 18th dynasties.

Tombs at Shêkh Abd el-Kûrna. 6th and 18th dynasties.

Tombs at el-Assasif, 25th and 26th dynasties.

Tombs at Kûrnet Murrâi, 18th dynasty.

### PLAN FOR SEEING THEBES IN THREE DAYS.

1st Day. - Ride very early to Karnak, lunch there, and return in time to see a little of the temple of Luxor before sunset.

2nd Day.—Cross the river early, eight o'clock if possible,—ride to Kûrna and see the temple. Ride to the Tombs of the Kings; walk over the hills, to have a fine view of the country and see the temple of Dêr el-Bâhri below. Descend and visit the temple. If time, visit some of ing the temples and tombs of the tombs of Shekh Abd el-Kûrna and the Ramesseum on the way back.

3rd Day.—Cross the river. Visit the Colossi. Ride on to Medinet Hâbû. Tombs of the Queens, temple of Dêr el-Medina, and tomb of Hui in the Kurnet Murrai group. After returning, visit again the temple of Luxor.

The monuments will be described in the order given for these days.

### ANCIENT THEBES.

The districts on both sides of the Nile were included in Thebes. In hieroglyphs it was called *Uast*. The word Thebes is probably derived from the hieroglyphic name for the eastern district, *Ta Apt*. The scriptural names No (Ezek. xxx. 14) and No-Amon, or Nut.Amen (Nahum iii. 8), and the Assyrian Ni are derived from its common hieroglyphic name Nu, meaning simply "the capital." The Greeks called it Diospois Magna, and from Thebes they called the whole of Upper Egypt, as far north as the modern Darût esh-Sherif, the Thebaid.

Thebes must have been of later foundation than Memphis, its only rival as a great Egyptian city. Its period of greatest splendour was during the reigns of the 18th and 19th dynasty kings. Its rise in importance began when the Theban nobles rose against the invaders called the Hyksos, and drove them out of Egypt. Thebes then became the centre of government, a centre from which it was easier to control both the Upper and Lower country than it could

have been from Memphis.

The situation is one of the best on the Nile. The hills are far enough away from the river to allow of a broad belt of cultivation, and the limestone hills afforded quarries for building material, and a good place for the rock-cut tombs, which was a consideration of immense importance to the ancient Egyptian. Greek writers speak of the wonders of Though Herodotus does not seem to have visited it, Diodorus and Strabo have a good deal to say of its "20,000 chariots of war, its hundred stables," its "stately public buildings, magnificent temples . . . private houses four and five storeys high," and the tombs "executed with singular skill." Homer, too, mentions its wealth, and speaks of its "hundred gates" (Iliad, ix. 381).

When the centre of government was moved to the Delta, to Tanis and Bubastis, or Sais, the day of Thebes began to decline. In B.C. 665 its town was razed to the ground, and its temples sadly ruined, by the army of Assurbani-pal. After that the place gradually sank in importance, until now all that remains are a few scattered villages and ruins of some of the most wonderful temples in the world.

Thebes was the great centre of Amen worship, and it is to this god that most of the temples were dedicated. He was worshipped with Mût and Kheneu, the three gods forming the Theban Triad.

#### KARNAK.

It is possible to drive to Karnak in an arabiya, but it is generally visited on donkey-back.

In riding along the embankment

which leads to the great series of temples known by the name of Karnak, we are going over very nearly the actual old road that led from the temple of Luxor to Karnak. It was originally an avenue, 6500 ft. long, of sphinxes having rams' heads, and a figure of Amenhetep III between their fore-paws. But few traces of this remain. It leads to a great

PYLON OF PTOLEMY EURRGETS I (B.C. 247-222).—This was one of the chief entrances through the great wall that encircled the whole of the temple precincts. Traces of this wall are found on the north, east, and south. On the pylon wall Ptolemy is seen, with his queen Berenikë, offering to his predecessors. Another short avenue of sphinxes leads to

### The Temple of Khensu.

Travellers who can only spare one day for Karnak are advised not to linger here.

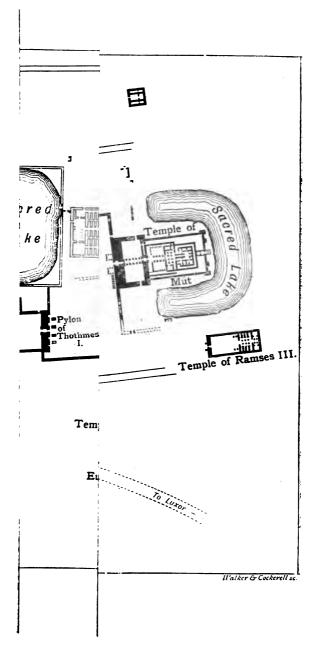
This temple was begun by Ramses III and finished by Ramses IV and XII. The pylon is succeeded by a court surrounded by a double colonnade. Passing through a hypostyle hall with eight columns, with sculptures showing Ramses XII sacrificing to gods, we come to the sanctuary. There are several other chambers, those farthest north being the oldest.

To the west of this temple is a small temple of Euergetes II dedicated to Osiris,

From this temple it is a few minutes' walk to the entrance to the

### Great Temple of Amen.

The temple faces the river, and was approached from the Nile by an avenue of ram-headed sphinxes, some of which may still be seen. This was the work of Ramses II. At a distance of 200 ft. from the pylon it ended at a stone quay, showing that the river once came up here. Inscriptions have recently



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been discovered recording the height colossal granite statue of Ramses II. of the Nile during the 22nd, 25th,

and 26th dynasties.

The First Pylon, the north end of which is much ruined, is about 370 ft. broad, its present height 1421 ft., and it is 50 ft. deep. It was built by the Ptolemies, and bears no inscriptions. The ascent is easy from the N. end, and should certainly be made. Travellers are advised to study the plan of the temple from this point, from which much becomes clear that is puzzling when one is actually among the courts and columns. To this pylon succeeds a

Great Court, the work of Shis-Of its great columns only one remains standing. The pillars of the colonnade on either side are unsculptured, as are the walls, except at the S.-E. corner, beyond the projecting temple of Ramses III. Here is the so-called Portico of the Bubastites, with the names of Shishak (Shashanq) I, Osorkon I, and Takeleth I. Outside the doorway and round to the left, on the exterior wall, is a list of places in Palestine conquered by Shishak (cf. 1 Kings xiv. 25, 26; 2 Chron. xii. 2-4 and 9). We return through this gateway, and visit

The Temple of Ramses III to Amen, which breaks through the south wall of the great court. This is a charming specimen of a small complete Egyptian temple. The pictures on the pylon show Ramses triumphing over his enemies. The are dedicated to the Theban triad.

In the north-west corner of the

great court of Shishak is

The Temple of Seti II, consisting merely of three chambers, differing in size, dedicated to Amen is built of sandstone of two kinds. Behind is a row of ram-headed is seen kneeling under the sacred sphinxes.

appeared. A flight of seven steps, kneeling before him. on either side of which was a

led up to the doorway, in which is formed a kind of ante-chamber. The Ptolemies put up here another doorway. Through this doorway we come to

The Great Hypostyle Hall, the most magnificent monument of the kind in Egypt, if not in the world. Its forest of pillars were necessarily placed close together, since the roofing was of slabs of stone. effect of the gigantic piers of the nave and the 122 columns of the aisles is stupendous.

The actual measurement will give some idea of the enormous labour

of building this hall.

From E. to W.					170 ft.
" N. to S.					338 ,,
Area					5450 sq. yd
Height of column	ns	of	na	vе	80 ft.
Diameter					111 .,
Circumference					33 ,,
Height of column	ns	of	isl	es	421 ,,
Circumference					971 "

The originator of the hall was Seti I. He set up 79 columns, one is due to Ramses I, and the remainder to Ramses II. The work of each is easily distinguished. The decorations of Seti are in low relief. similar to the Abydos work; those of Ramses are in sunk relief. Much colouring still remains to add interest to this wonderful place. It is perhaps seen to greatest advantage in the early morning and late afternoon, when the shadows are slanting. It should also be visited by moonthree chapels of the Hypostyle Hall light, when the effects are truly magnificent. The light entered by the clerestory through stone gratings, of which only one interesting specimen remains. Walls. columns, and architraves are covered with inscriptions. The (centre), Mut (left), and Khensu. It finest wall-pictures are on the north and north-east walls. tree while Thoth records his name The Second Pylon is the work of on its leaves. The god Harmakhis Much of it has dis- is seated under a canopy, Seti

.The reliefs on the exterior walls

parts of the temple have been seen.

The Third Pylon which forms the back wall of the great Hypostyle Hall was built by Amenhetep III. It was the original entrance to the temple. It is in such a ruinous state that few of its inscriptions or pictures are complete. To the left, on the pylon face, may be seen a ship.

The Narrow Court between this and the next pylon is a confused mass of ruins. Here are two obelisks—one fallen—of red granite 76 ft. in height, which were put up is the by Thothmes i. Ramses II added inscriptions to those of Thothmes.

The Fourth Pylon is likewise in a ruined condition. It was the work of Thothmes I. Of the colonhere stands the largest obelisk in the centre are two rows of ten base tells us that it was quarried, and west with the square pillars, transported, and erected in seven there being only ten columns to Hat-shepsu. John Lateran in Rome is the only in height. The one here is 971 ft.

We pass the **Fifth Pylon** to a second colonnade, all the work of narrow end next the architrave Thothmes I. Passing through the being most inartistic. There was Sixth Pylon, we are in a little court once a Christian church in this hall, before the sanctuary. Here are two curious columns, put up by Thothmes III, with conventional representations of the papyrus and lotus in very high relief. They were the emblems respectively of

Lower and Upper Egypt.

The Sanctuary was built by earlier one. It consists of two access from their ruinous condition. The reliefs represent Philip offering to Amen. The exterior of the walls the sanctuary are inscriptions of of a colossal stone hawk. Thothmes III relating his conquests

may be visited after the further and enumerating his gifts to the temple. Though the chambers off this corridor have the name of Thothmes III everywhere, it is probable that they were built by Queen Hat-shepsu, and usurped by her nephew.

Beyond the sanctuary and its

chambers we come to an

Open Court where stood the earliest buildings of the temple. It was the work of Usert-sen I of the 12th dynasty. But only a few blocks remain and the bases of two sixteen-sided columns.

Crossing the court, at its east end

Great Columned Hall Thothmes III.—Only the north outside wall remains. The hall is architecturally peculiar. A colonnade of thirty-two square pillars nade beyond it, little remains. But runs round its four sides; then in Egypt. It is of red granite, from columns supporting the roof. These Aswan, and the inscription on its columns do not run in lines east months. It was put up by Queen twelve square piers. The square The obelisk of St. pillars carried a clerestory. capitals of the columns are unique. one in the world that surpasses it and the departure from the regulation forms cannot be called successful. They resemble a bell or inverted calyx, the effect of the traces of which can be seen on several of the columns. One column has a picture much resembling the conventional representations of St. Peter.

From the right (south) end of the hall we enter a chamber called the Hall of Ancestors, because there Philip Arrhidæus on the site of an was found here a relief showing Thothmes III offering to fifty-six chambers of red granite, difficult of of his predecessors. It was taken to Paris.

Returning to the hall, we pass through it to the centre door, which is also covered with reliefs. On the leads into the Sanctuary of three north wall of the ambulatory round chambers. Here there are fragments

Through a door in the centre

chamber we reach a hall with eight records Ramses II's great campolygonal columns. In another king to use the bow and spear.

Returning to the north side of with four clustered columns, but without a roof. On the low portions that remain of the wall are most interesting reliefs representing what

is frequently called

The Garden of Thothmes III.— Here we see not only plants and flowers which are not to be found in Egypt, but animals which are not indigenous to the country. These were mostly brought from Syria in the 25th year of the king's reign. We thus see that Thothmes shared with Hat-shepsu a love of natural history (cf. Dêr el-Bâhri).

Alexander the Great is responsible for repairs and added sculptures in the chambers surrounding the

sanctuary.

wall, of which little now remains, built and decorated by Ramses II. This is also comits east end. further east the same king built a small temple of no special interest. The pylon beyond it, through which one entered the brick-wall enclosure of the temple precincts, is fine. It bears the names of Nektanebo II. Ptolemy Philadelphus, and Arsinoë, finished.

Other ruins lie to the north-east (Ptolemaic) and south-east (19th dynasty) of this pylon.

Having completed the inspection of all the ruins lying in a straight line from the first pylon, we return to the

Exterior Reliefs on the Great Hypostyle Hall.—On the South WALL at the east end is the illustrated Epic of Pentaur, which

paign against the Hittites. chamber near are pictures of Set is also found at Luxor and Abû and Horus teaching the youthful Simbel. On the west face of the piece of jutting-out wall is a stele with the first extradition treaty on the sanctuary, we find a chamber record. It is a treaty of peace between Ramses II and the king of the Hittites.

Farther to the west are the reliefs

of Shishak already spoken of.

On the NORTH WALL the sculptures relate to the campaigns of of Seti I, chiefly in Syria. We find our way to the north-east corner and commence from the angle of the wall. On the short wall facing east we see (top row) Seti's arrival in the Lebanon district. The inhabitants, with very different faces from the Egyptians, cut down trees for the king. Below, Seti conquers the people (Rutennu) of Southern Palestine, driving his two horses, whose names are recorded, over them. To the left is a hill on which is the fortress of Pa-Kanana, identified with Khurbet Kan'an near The whole of this part of the Hebron. Turning the angle of the temple was enclosed by a girdle wall, top line, another fortress is taken by Seti, its defenders flying. Like the other, it is surrounded by He also built a small colonnade at water. The picture showing the fugitives hiding among the trees is pletely ruined. Some distance curious, and there is a rare example of a man portrayed front-face. The succeeding scenes represent the triumphant progress of Seti, taking towns as he goes, and making offer-ings to the Theban triad. Then we see him returning to Egypt. Behind him is the "Migdol for but the sculptures were never towerlof Seti," and in front of him is a canal full of crocodiles. This canal, the boundary of Egypt, was the precursor of the modern Suez

Beyond a doorway the scenes are very much the same.

To the North of the Great Temple are remains of other In the remains of a temples. Greek and Roman village are a few traces of a 26th dynasty Temple.

Farther north are remains of a

Temple of Ptah and Hathor, dating from the time of Thothmes III.

Beyond the temple enclosure of crude bricks is a TEMPLE OF AMEN-HETEP III, dedicated to Mentu, the war-god. It is a ruin in which it is difficult to trace the original plan. The fine Pylon beyond the temple is due to Ptolemy Philadelphus and Berenikê.

We now return to the great temple of Amen, and, passing from north to south of the court beyond the third pylon, we see that a road led from this point through four pylons, and an avenue of sphinxes, to

The Temple of Mat.—The first of these pylons was built by Thothmes III, the second commenced by Thothmes I, the third and fourth by Hor-em-heb. This last pylon was a gateway in the brick wall that encircled the temple precincts.

The lake seen on the left was the sacred lake of the great temple; it is lined with masonry. The small building on the left, between the third and fourth pylons, is of the time of Amenhetep II. The low reliefs and the colouring are interesting.

A Ptolemaic gateway leads through a girdle wall to the temple grounds. Another avenue of sphinxes led off from near this gateway and joined the long avenue to Luxor.

The temple is completely ruined, but many statues of Sekhet remain, a few of which are nearly perfect. There are about a hundred in all, of varying sizes. The lioness-headed goddess is akin to Mût of Thebes, Pakht (Pasht) of the Speos Artemidos, and Bast of Bubastis. The building was begun by Thothmes III and continued by several subsequent Pharaohs, the name of Amen-hetep III. being on most of the statues. The temple was excavated in 1896, when a statue of Sen-mut, the architect of Queen Hatshepsu was found.

A horseshoe-shaped lake surrounded the south end of the temple. To the west of this are ruins of a small **Temple of Ramses**III, with scenes showing incidents of the king's campaign in Palestine.

Outside the circling wall, to the east, are two chambers built by Taharqa and his successor. The well-preserved reliefs are brilliantly painted.

# The Temple of Medamôt.

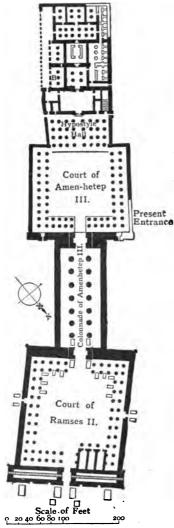
Only those spending some weeks at Luxor will care to make this 4 or 5 hrs. excursion. Of the once handsome sandstone temple little now remains. It dates from the 18th dynasty, being founded by Amen-hetep II, whose name can be traced on some of the granite blocks. But the portico, five columns of which still remain, is due to Ptolemy Euergetes II, and we see the name of Tiberius on the pylon.

# THE TEMPLE OF LUXOR.

The façade of this temple cannot be properly seen, owing to the mounds of rubbish. Much of it has been cleared out of the temple, but unfortunately a mosque occupies the ground under which the remainder is buried, and prejudice will not allow it to be removed. We enter, therefore, at the side into the great court of the temple, built by Amen-hetef III. All the buildings to the south of this, and the next court to the north, are the work of this Pharsoh. The large court farther to the north was built by Ramses II.

The temple was dedicated to the Theban triad—Amen, his wife Mat, and their son Khensu, the moongod, whose figures occur repeatedly on the walls.

Turning to the left, we enter the Colonnade built by Amen-hetep, but not completed according to the original plan. TUT-ANKH-AMEN en-



Temple of Luxor.

closed it with a wall decorated with reliefs representing the processions at the great festival of Amen. The name of this Pharaoh was effaced by Horemanner, who substituted his own cartouches. Seti I, Ramses II, and Seti II have also left their names here. This hall is about 170 ft. long; the columns with their capitals are nearly 42 ft. high. At sunset the lights and shadows in this colonnade are very beautiful.

Continuing north, we enter the Court of Ramses IL.—This is separated from the colonnade by a massive wall with only one doorway, the work of Amen-hetep. The court is not in a straight line with the rest of the temple, owing to its being obliged to follow the bank of the river. The east side has not been excavated because of the mosque spoken of before. Of the double row of columns round the court only 55 out of the 74 are seen. colossi that stand between the columns of the south part of the court represent RAMSES II; those standing on either side of the doorway represent the king again, with his wife NEFERT-ARI by his side. They are of black granite, and measure about 25 ft. in height. The other statues are of red granite.

The small chapel in the N.-W. corner of the court consists of three chambers dedicated to the three gods of the Triad, that to Amen being in the centre, the W. one to Mút, and the E. to Khensu. The clustered pillars of red granite are pretty.

The Sculptures on the walls, and the inscriptions, are most interesting. On the interior are sacrificial scenes; a list of twenty-one conquered nations, some of which have been identified; an account of Ramses' building at Luxor, with a relief (on the S.-W. wall) representing the front of this great temple, the pylon, obelisks, and flagstaffs. The account is of a kind of opening ceremony, in which the seventeen sons of Ramses took pr

On the exterior walls are historical scenes and accounts of various wars.

The Pylon, which must be visited from the outside after leaving the temple, is still partially buried. The pictures on it represent the wars with the Kheta, or Hittites. On the E. side is seen the battle of Kadesh, on the W. side Pharach's camp. The inscriptions are the famous "Epic of Pentaur," of which there are other copies. The great grooves in the faces of the pylon were for flagstaffs.

In front of the pylon are two colossal seated statues of Ramses II. Four other standing figures there were, of which only one remains. The seated figures are 45 ft. high. In front, and a little to the sides of these colossi, were two red granite obelisks. Only the east one remains, its base buried in rubbish. so that its 82 ft. of height cannot be fully appreciated. It is covered with hieroglyphs recording the building by Ramses of the temple. The faces are slightly concave. Its companion obelisk, now in the Place de la Concorde in Paris, is 77 ft. high.

From the pylon a dromos, or avenue of sphinxes, with rams' heads, led all the way to Karnak.

From the court we first entered we now proceed to the south, and view the earlier part of the temple. This **court**, with double rows of columns on the E., N., and W., with their lotus-bud capitals, measures 155 ft. by 167 ft. At the south end are two sphinxes, inscribed with the name of SEBEK-HETEF II (13th dyn.), on either side of the entrance to a

Hypostyle Hall with 32 columns. The decorations on the outside of the walls are by Ramses III. Interior east wall, Amenhetep before the Theban triad. The next chamber had originally 8 columns, but it was used once as a Coptic church, two granite Corinthian columns of which remain. The frescoes that once covered the hieroglyphs and sculptures are rap-

idly disappearing. The entrance into the chambers beyond has been blocked up to form a kind of recess.

On either side of this hall (entrance in the hypostyle hall) are two small "chapels," one E. to the goddess Mût and the other to Khensu.

To reach the chambers behind, we leave the hypostyle hall by an opening at its S.-W. corner and enter again a little farther south. Passing through two rooms and turning to the left, we find a hall with four columns. The reliefs represent Amen-hetep before Amen and other gods. The next chamber had originally columns, but here we now find

The Sanctuary built by Alexander the Great. The inscription says that it had "acacia gates overlaid with gold." The ceiling of this chamber is well preserved.

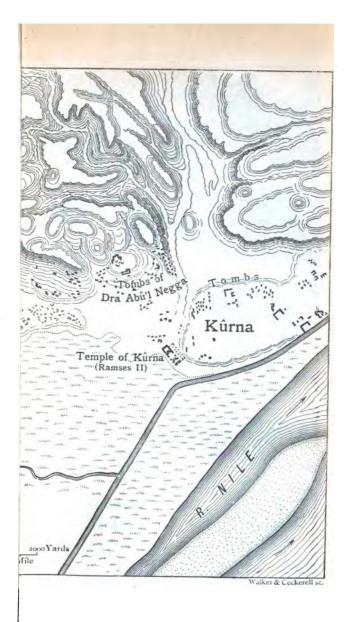
Leaving this by the door in the east wall, we pass through a room to another chamber north of it, which is called

The Birth House (Pl. B) (compare Dendera). The pictures and texts here describe the miraculous birth of Mût-em-ua's son, Amen-hetep III, the father being the god Amen. Similar texts are found at Dêr el-Bâhri. On the west wall we see the god Khnem, watched by Isis, moulding two infants on the potter's wheel. These are Amen-hetep III and his Ka, or double.

Returning south through the next chamber, we find a way into a hall with 12 columns, behind the sanctuary, off which are three chambers with columns. The reliefs present the usual scenes. In the centre chamber was the shrine containing the image of the god.

#### WEST BANK.

The river is crossed to an island, on which are found donkeys waiting. These should be ordered the night before, if it is wished to make an early start. Across the sandy island we come to another stream, which is



. 

forded, or crossed in a boat, accord- columns have disappeared, and the of the river.

The Colossi and the Ramesseum turns north along an embankment by the new canal, and reaches in about three-quarters of an hour the

# TEMPLE OF KÜRNA.

Built by SETI I in honour of his father, RAMSES I, it was finished by RAMSES II, his son, and rededicated to his father, Seti I. Like the work Ra, Khensu and Ramses his father, of Seti at Abydos, the reliefs here are very finely executed. The temple, like many others, is in reality a cenotaph, a chapel in connection with the tomb, which is in a rocky valley inland. Almost nothing remains to indicate the two courts and pylons that preceded the sanctuary. The first part we see is the colonnade, of which only 8 out of the original 10 pillars are now standing.

Over the centre door in the colonnade we see Ramses II before Amen-Ra, symbolically represented by a hawk, who offers the emblem of life to the king. The three doors lead into-left, the chapel of Ramses I; centre, a hypostyle hall; right, a pillared hall of Ramses II.

The **Hypostyle Hall** has only six lotus-bud columns supporting its decorated ceiling. The ceilings of the three chambers on the right are interesting. On the wall opposite the last column on the left is a relief representing the goddess Mût nursing Seti, and opposite the last column on the right is a similar scene, with Hathor of Dendera instead of Mût.

Beyond this hall is

The Sanctuary, with four square undecorated columns. The reliefs show the great boat of Amen, before which Seti offers incense. The chambers beyond are in a very ruinous condition.

ing to the time of year and height work, all of the time of this king, is inferior.

The Western Hall, entered by are seen in the distance. The route the third door in the colonnade. contains the most interesting sculptures. This part of the temple, with its three chambers, was that more specially set apart by Seti I to his father Ramses I, but it was finished by Ramses II, to whom many of the sculptures are due. Immediately to the left on entering we see the king offering to Amenwho has joined the company of the gods. In the centre chamber is a picture of a statue of Ramses I in a shrine, before which Seti officiates. On the outside wall of this portion, in the colonnade, we may see Queen Aahmes Nefert-ari.

> In the hills behind the temple are many tombs. These are the

> Tombs of Dra Abul-Negga Here are tombs, mostly closed, of the 11th, 13th, and 17th dynasties. The coffin of Queen Ash-hetep came from this cemetery. On her mummy was the beautiful jewellery now in the Gîzeh Museum. Of the rock-cut tombs in the hill the following may be visited:-Just beyond the village, the Tomb of Neb - Amen, with good reliefs in plaster showing vintage and funeral scenes. From this tomb one can enter that of Ment-her-Khepshef, who was fanbearer to the king, with fine reliefs. These date from the early days of the New Empire. The Tomb of Rames, an architect, is farther north.

We now ride into a gorge in the Libyan Hills on our way to the

#### TOMBS OF THE KINGS.

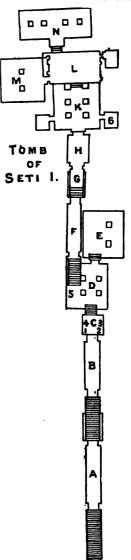
The Arabs call these "Biban el-Molûk," or "gates of the kings." If we are there before the sun is high we may see little flowering Returning to the hall, we look at plants here and there; but very the east side of the temple, where soon the heat reflected from the is the Hall of Ramses II. Its ten rocks becomes great, and they wither up. The bareness of the winding, rocky valley makes it a weird and desolate place. There are plenty of fossils of a large bivalve shell lying about, and curious dumb - bell - shaped stone formations. The valley contracts, and then branches into two when we reach the tombs, ending at the foot of high cliffs. This is the **Eastern Valley**.

This was the place chosen by the kings of the 19th and 20th dynasties for their burials. Their mummies were hidden in chambers cut far into the interior of the hills. But, even so, they did not escape the prying adventures of thieves and plunderers. There are now twenty-five accessible in this valley, though the French expedition only speaks of eleven, while Strabo mentions forty. Many Greek writers speak of them as wonderful sights.

It is impossible to visit all the tombs in one day. The most important are — No. 17, Seti I; No. 14, Se-Ptah; No. 11, Ramses III; No. 9, Ramses VI; No. 8, Mer-en-Ptah; No. 6, Ramses IX; No. 2. Ramses IV.

An attempt is being made to introduce electric light into the tombs, but as the arrangements are not complete, visitors must not forget to take candles with them.

No. 17. The Tomb of Seti I. called Belzoni's Tomb, is to the left, in the second little valley. work in relief and colour is very fine, surpassing that of all the other tombs in the valley. It is by Hi, the architect of Abydos. The tomb penetrates 330 ft. into the rock, and consists of seventeen chambers, passages, and staircases. Many of these are covered with reliefs and paintings, which have not, unfortunately, escaped the destroying hand of the Arabs and tourists since it was opened eighty years ago by Belzoni. These pictures represent not, as in the earlier tombs, scenes of everyday life, but religious scenes and texts from the Book of the Dead, many of obscure meaning, which the greatest Egyptologists cannot yet interpret.



24 ft., we come to A, a chamber 181 ft. × 9 ft., its ceiling decorated with vultures. On the walls are We see the designs drawn by the inscriptions in the most exquisitely artist, but never executed by the carved hieroglyphs, consisting of part of a work called The Book of the Praise of Ra in the Lower World. To the left we see Seti before Harmakhis; then the Sundisc with a scarabæus and the ramheaded Sun-god.

Descending a second stairway, with 37 and 39 figures—probably

on either side, we come to

Chamber B, a passage 29 ft. The scenes represent the during the hours of night. texts are from the same book. Demons, in the form of serpents, oppose the progress of the boat, but Horus, depicted standing on a

winged snake, protects it.

gods. At 1. Anubis as a jackal. 2. Seti between Horus and Hathor. 3 and 4. Similar scenes. The king between Isis and her son Horus; the king making libations to Hathor, and again, the king before Osiris. In this chamber was a pit, now filled up, which seemed to be the end of the tomb; but Belzoni discovered that part of the wall was merely built and was not rock, and he therefore forced his way into

Chamber D.—It is 26 ft. square. The reliefs continue the story of the Sun's passage through the underworld. On the pillars Seti is represented with the guardians of the dead. At 5, on the left wall in the bottom row, are seen four men of each race known to the ancients. There are four Egyptians (red); four Asiatics, with yellow skins and It is uninscribed. blue eyes; four negroes (black); and four Libyans, with white faces excavated for himself and his wife and blue eyes. All are dressed Queen Ta-usert, a fact which differently. The subject of the fine points to his not being of royal

Descending a steep flight of steps, introducing the king into the left, we come to A, a chamber presence of Osiris and Hathor.

Chamber E was never finished. sculptor.

We return to D, and proceed

down a staircase to

Chamber F .- Here the direction of the excavations alters slightly, which seems to be a fault in the plan. The reliefs here and in Chamber G are scenes and texts from the Book of the Opening of forms of the sun-god-respectively the Mouth, a ceremony performed on the mummy before it was finally entombed.

In Chamber H Seti is represented passage of the Sun in his boat in several scenes before Hathor, through the under-world, i.e. Horus, Anubis, Isis, Osiris, Nefer-The Atmu, and Ptah. We next enter

Chamber K, a hall with six pillars, measuring 27 ft. square, its upper end being a vaulted chamber, L, 30 ft. × 19 ft. Here stood the beautiful alabaster sarcophagus of Chamber C is 14 ft. × 12 ft. Here Seti 1. His mummy had been Seti makes offerings to different removed, and was found at Dêr el-Bâhri, whence it was taken to the Gîzeh Museum. The sarcophagus is in the Soane Museum in London. The journey of the Sun's boat is continued in the scenes. He is represented in one place as a Scarabæus in a boat. Many serpents and animals, friendly and opposing, are also depicted. At the end of the left wall we see Anubis performing the ceremony of "opening the mouth." There are astronomical scenes on the ceiling. In Side - Chamber 6 is an inscription which gives an interesting old myth of the rebellion of mankind against the Sun-god, and of their subsequent punishment.

Chamber M has scenes containing the story of the Sun-boat's progress during the hours of the night.

Chamber N is filled with rubbish.

No. 14. The Tomb of Se-Ptah, relief on the rear wall is Horus family, or at least not of direct descent, and reigning in the right of his wife. In places her name is covered with stucco, for the tomb was appropriated by Set-Nekht of the next dynasty. The tomb extends 363 ft. into the rock, but it was never finished. It will be noticed that though the sculptures are in sunk relief, the name of Set-Nekht is only painted on where the stucco covers the older work. The sarcophagus is in the shape of a cartouche.

 No. 11. The Tomb of Ramses III. 20th dynasty, B.C. 1200, is called Bruce's tomb, after the traveller who discovered it; also the "Harpers' Tomb," on account of the pictures of harpers. Its general plan is better, but the artistic execution of the work inferior to that of No. 17, the latter, perhaps, partly owing to the limestone being less hard. total length is 405 ft. The subject of the Reliefs in Chamber A is similar to that in Seti's tomb, i.e. the descent into Amenti or the under-world. The pictures in the side chambers are most interesting.

Side-Chamber 1.—Reliefs of ships. with sails furled and unfurled.

Side-Chamber 2. - Scenes in a kitchen. A tripod over a blazing fire; pounding in a mortar; cooking joints; making pastry; making bread.

Side-Chamber 3. — Pictures of weapons and arms; those painted blue were probably steel.

Side-Chamber 4.—Nile gods, and

gods of fertility.

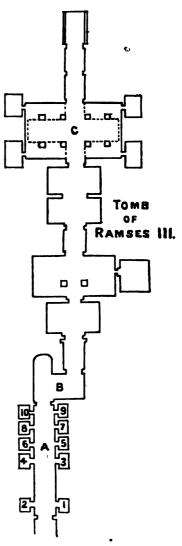
Side-Chamber 5 .- Chairs of most artistic shapes, handsomely upholstered. Pretty vases, printed stuffs, copper vessels, etc.

Side-Chamber 6.—Local deities. and Nile gods. The birds and plants are interesting.

Side - Chamber 7. — Agricultural scenes. Canals, with gods in boats sowing and reaping wheat (?)

Side-Chamber 8. - Boats, serpents. and sacred cattle.

Side-Chamber 9.—Osiris in various forms, with different attributes.



Side-Chamber 10.—Two harpers—the one to the left plays before Anhur and Harmakhis; the one to the right, before Shu and Atmu. Their song is inscribed on either side of the door.

B.—The line of excavation had at this point to move to the right to avoid the next tomb. The reliefs on the remaining chambers are a continuation of those on the walls of the first corridor. In the large chamber C, with eight, was found the red granite sarcophagus now in the Louvre, but the lid is at Cambridge, and the mummy at Gizeh.

No. 9. The Tomb of Ramses VI is also called "Memnon's Tomb," because the other name of Ramses was similar to that of Amenhetep III, whom the Romans called Memnon. The tomb is 342 ft. long. The plan is good, the passages being high and the slope gradual. The reliefs show immense attention to detail. We see the Sun-god fighting with his nightly enemies, and on the ceiling are astronomical subjects. Tomb No. 12 crosses this one at the passage before the chamber containing the broken remains of the sarcophagus.

No. 8. The Tomb of Meren-Ptah, son of Ramses II. The descent is very rapid. Over the entrance Isis and Nephthys worship the Sun-god in his ram-headed form, and the scarabæus. To the left on entering, the work is good—the king before Ra. In the last room, in the same line, is the sarcophagus. This king is by many supposed to be the Pharaoh of the Exodus.

No. 5. The Tomb of Ramses IX.—The inscriptions are much the same as those in the other tombs, but some of the pictures are different. The ceilings have stars and astronomical representations. In the last chamber was placed the sarcophagus. On the wall beyond is a picture of the infant Horus in a winged globe, which may possibly refer to a belief that death was but a birth into a new life.

No. 2. The Tomb of Ramses IV.

—Like other tombs, this one has Greek and Coptic grafiti. It is 218 ft. long. In the last great chamber is the huge granite sarcophagus, measuring 11 ft. 6 in.

by 7 ft., and 9 ft. high.

The Tomb of Amen-hetep II, discovered in 1898, will probably be lighted by electricity and opened to the public in 1901. The decorations are different from those in any of the other tombs, being in the form of papyri, on which is written the "Book of Hours." The unique interest of the tomb lies in the fact that the body of the king is here in situ as he was placed on the day of his entombment. The lids of the fine sarcophagus and the coffin have been removed, and the mummy is seen decorated with the wreaths of flowers which have lasted more than three thousand years. To the imaginative mind there is no more impressive sight in the whole of

Egypt.

The Tomb of Thothmes III, discovered at the same time, will not be opened to the public. The decorations are similar to those in the tomb of Amen-hetep II.

The Tombs in the Western Valley are seldom visited. The tombs of AMEN-HETEP III, 352 ft. long, and the tomb of AI, or "Tomb of the Apes," so called from the twelve sacred apes which adorn it, are interesting. In the latter is a very fine sarcophagus.

From the tombs we can either ride back the way we came, or we can walk over the hills, the donkeys following, until, reaching the top, we have a very fine view, and are able to see the position on the plain of the various temples. The windings of the Nile through its green valley, the palm groves, the little villages, make a most charming picture. At one point, looking over the precipitous cliffs we can see Der el-Bahri below. Descending. we turn round the spur of the hill and come to

# THE TEMPLE OF DER EL-BÂHRI.

This name, meaning "Northern Convent," shows that at one time there was a Christian colony here. The excavations so well carried out here by Dr. Naville were done at the expense of the Egypt Exploration Fund. The temple was built by QUEEN HAT-SHEPSU (Mast-ka-Ra) of the 18th dynasty, but her name and image were defaced by her kinsman and successor Thothmes III. It was dedicated to Amen, though other gods were reverenced, and in the time of Khu-en-aten suffered from his religious zeal, the references to Amen being defaced. RAMSES II continued the work, and the Ptolemies worked here too; but the temple was never completed. The architect was Sen-mût, quite a famous man, who enjoyed much royal favour. His statue is in the Berlin Museum, and another, found in the Temple of Mût on the other side of the river, is now at Gîzeh. In plan the temple differs from all others in Egypt. It is partly excavated in the rock, partly built of beautiful white limestone, the dazzling effect of which, as seen against the bright yellow and brown of the hills, is one of the most striking scenes in Egypt. midday it is extremely hot here.

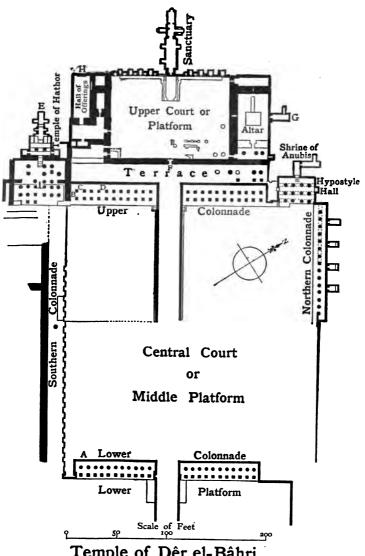
It is not very easy in a hurried visit to understand the Original Plan of the Temple, much of the fore parts having disappeared. It was built on terraces cut out of the mountain side, the different levels being connected by sloping planes up the centre. From the plain to the first pylon, only the substructure of which remains, was a dromos of sphinxes, which was 1600 ft. long. The obelisks which stood at this entrance have likewise disappeared.

The Lower Colonnade at the end of the Lower Platform is in ruins. Its columns were curious, those next to the wall being polygonal, the others have one large face and seven small ones. The reliefs on the wall at Aswan can be seen (Pl. A).

find ourselves in the Central Court. Ascending the inclined plane we come to the Upper Colonnade of twenty-two square columns on either side of the end of the ascent. On the right side (N.) of this centre court is an unfinished colonnade, built against the mountain and having four chambers cut into the rock. On the pillars of the colonnade we see the same figures of Amen, with either Hat-shepsu or her nephew Thothmes III, repeated. The scenes on the wall of the north colonnade correspond with those in the "birth House" at Luxor. The portraits of Quren Aahmes, wife of Thothmes I, and mother of Queen Hat-shepsu, are most charming. At the end of this colonnade a few steps lead up to a Hypostyle Hall with three rows of four polygonal Seated at the back of this beautiful white limestone, delicately-coloured hall, the view across the Nile is particularly beautiful. The deep blue of the sky and the bright green of the cultivated land are intensified by the white frame made to the picture by the limestone pillars. The reliefs here are fine, but everywhere the figure of the queen is erased. Above the recess in the south wall, she stood before Osiris, to the left of it she stands before Anubis. On the back wall she is again seen sacrificing to Amen and to Anubis. The chambers off this hall, with well-preserved colour, were dedicated to Anubis.

Returning to the colonnade, we proceed along the

South colonnade, where are the most famous Reliefs of the Expedition to the Land of Punt. Punt was the "Holy Land" whence the Egyptians had a tradition that they had originally emigrated. It lay apparently on the west coast of the Red Sea, now called Somaliare sadly spoilt, but ships trans- land. The expedition was fitted porting obelisks from the quarries out and despatched with much ceremony, the god Amen being con-The figure of the queen is destroyed. sulted about it. The object was Passing through the gateway we to bring back gold, silver (called



Temple of Dêr el-Bâhri.

ther skins, apes, and other creatures; but most especially to bring some of the precious incense trees. The scenes represent the ships starting from the Nile, their arrival at Punt, where the people, as we see, dwelt in kind of "lake-dwellings" (Pl. B). the Prince of Punt and his very fat, ungainly wife are now at Gizeh. Then the ships are laden with the treasures, and we see the trees most carefully carried by being slung to poles carried between two men (Pl. C). On the return there was a great reception and presenting of the objects to the god (Pl. D).

From the end of this colonnade

is an entrance into a small

- Temple of Hathor, which was also entered from outside the Central Court by a flight of stairs. Of the two colonnades which preceded the rock-cut chambers the second only retains interesting reliefs. Among them, to the left, on the end wall, we see the Sacred Hathor cow, with Hat-shepsu underneath, her mouth to the udder. In the rock-cut chambers the reliefs are good, more especially in the innermost chamber, where Hat-shepsu is again seen, with the Hathor cow mutilated portraits of the queen. (Pl. E).

Returning along the south colonnade to the end of the ascending plane from the Central Court, we continue in the line of its direction across a ruined terrace, through a granite gateway (Pl. F), to

The Upper Court or platform. Turning sharply to the right, we see in the north wall an entrance into a chamber with three columns. In a well-preserved recess opposite the entrance we see uninjured representations of the queen. The court off this chamber is extremely interesting, from the fact that it contains the only ancient Egyptian altar that has been found. It is very large, and has a few steps leading up to the top. It was dedicated to the Sun-god Harmakhis. In the north

"white gold"), ebony, ivory, pan- wall of this court is a miniature rock-cut chapel (Pl. G) to the memory of Thothmes I and his mother Sensenb, father and grandmother of the queen. The pointed vaulted ceilings have yellow stars on a blue ground. On the left wall of its recess are uninjured figures The reliefs representing of the queen and her mother Aahmes sacrificing to Amen. Opposite are Thothmes I and Sen-senb. The colouring here is quite fresh and bright, as if just done.

Returning to the court, we find at the opposite (S.) side some ruined chambers, and one vaulted chamber. with pictures of offerings brought by priests to Hat-shepsu (Pl. H).

The west wall of this upper court has several recesses, in which we see Hat-shepsu, Thothmes III, and

gods.

The Sanctuary is very much ruined. The work at its entrance is Ptolemaic. The third room of the Sanctuary was originally ex-cavated by Thothmes I, but in Ptolemaic times was appropriated by someone of the name of Amenhetep.

In the north-west corner of this

court is the entrance into a

Hall of Offerings to Amen, with

# DISCOVERY OF ROYAL MUMMIES AT DÊR EL-BÂHRI.

In 1871 an Arab discovered a large tomb full of coffins, which he soon found to contain royal mummies and many valuable objects. He, his two brothers and a son, for several years kept the secret of the find, and made a small fortune by selling valuable "anteekas." But Egyptologists began to suspect a discovery of importance, and M. Maspero went up the river to investigate. After many difficulties, one of the dealers confessed his knowledge of the position of the treasureplace, and in 1881 M. Émile Brugsch proceeded to the place and removed the coffins and mummies to the museum then at Bûlâk.

Why the coffins were originally removed from their proper tombs is not quite clear. M. Maspero thinks that they were taken to this tomb, as a hiding place from thieves and plunderers, by a son of Shashanq, circa 800 B.C.

Not far south of the temple of Dêr el-Bâhri, and almost straight behind the Ramesseum, are the

# TOMBS OF SHÊKH ABD EL-KÛRNA.

They belong to 18th dynasty royal functionaries. Unfortunately many of them have been made use of as dwelling-places by the Arabs, which makes it difficult to visit them, and also has spoilt some of them with smoke. The sculptures are not often on the rock itself, as that was not suitable; but the surface was prepared with a kind of stucco and then carved. There are 127 tombs, of which the following are the most important:-

No. 16. Tomb of Hor-em-heb, a kind of master of the horse to Thothmes II and four succeeding kings. In the outer court the reliefs show an entertainment at the house of Hor-em-heb, who was also a scribe, and possibly tutor to the young princess who sits upon his knee. In the inner court, fishing and fowling scenes, and the funeral procession.

No. 17. Tomb of Thenuna, a fan-bearer to the king, has pictures of vases and ornaments.

No. 110. Tomb of Sen-mut, the architect of the temples of Der el- bank) Bahri and of Mût on the other bank; and tutor to the princess.

Nos. 118; 120; 123; 125; 119; 48-of Sen-nefer, overseer of the garden of Amen at Karnak, with beautiful ceiling; 86; 26—all have interesting reliefs. Perhaps the most important is

No. 35. The Tomb of Rekh-ma-Ra, a governor of Thebes under Amenhetep II. Here we see processions of foreigners bringing rich tribute of ivory, apes, leopard skins, vases, necklaces and ornaments, gold rings, ostrich eggs and feathers, illustrating the Epic of Pentaur a giraffe, hounds, horses, a bear, the battle of Kadesh. Inside t

and an elephant. Notice the different types, and clothing. In the *inner chamber* are craftsmen at their trades. Brick-making in all its stages is seen. There is a garden with a lake, on which Rekh-ma-Ra is being towed in a boat.

Lower down on the hillside are some of the

#### Tombs of El-Assasif.

That of Nefer-hetep, a priest in the time of King Hor-em-heb, is beautifully decorated, and has an elaborate ceiling, a great procession of boats on the wall. In the second chamber is an inscription containing the "Song of the Harper," a kind of funeral dirge with most philosophical ideas of death.

The Tomb of Patu Amen-apt is well worth a visit. Being in all 862 ft. long, it is the largest known rock-tomb. It is covered with inscriptions and pictures. The ground occupied by it is nearly one and a quarter acres. One part of the way is somewhat dangerous. and the whole has a most offensive smell from the innumerable bats. Many of the sculptures are much blackened from the tomb having been lived in. The owner was a high official during the 26th dynasty.

Coming back towards the river, we come to (1 hr. from the river

#### THE RAMESSEUM.

Built by Ramses II and dedicated to Amen-Ra, it was called in later times the Memnonium, and the Tomb of Osymandyas. Unfortunately it is much ruined; but enough is left to indicate the symmetry of its plan.

The Great Pylon was originally 220 ft. broad. On part of its muchruined façade may be seen sculptures resembling those of Luxor.

fallen granite

The ear measures in ruins. about 58 ft. 31 ft., across the face 62 ft., across the breast 231 ft., first linger 3 ft., diameter of arm 48 ft. That the brick of the time of Ramses II. and place such an immense statue is wonderful, but that it could have been so shattered without the aid of explosives seems impossible. Yet its destruction is said to be the work of Cambyses.

The court in which this stood is

completely ruined. Of

The Second Court more remains. Upon the part of the wall, north side, still standing is another representation of the Battle of Kadesh. The round pillars on the east and west sides, and the osiride columns on the north and south, must have appearance. The latter bear figures of Ramses II as Osiris against

Hypostyle Hall.—As at Karnak, of Ramses took part in this action.

Beyond this great hall are two

pylon and across the court is a ligious scenes—boats of the Theban triad, the king seated beneath the Colossal Statue of Ramses, the sacred persea tree, Safek, and largest in Egypt. Its weight is a Thoth. The chambers that once 1000 tons, its height was probably stood at the side of these halls are

To the north-west of this temple are some buildings or tunnels of Egyptians were able to transport Mr. Petrie, on a careful inspection of the ground north and south of the Ramesseum, identified the sites of seven or eight temples of the 18th and 19th dynasties. whole ground, too, is honeycombed with tombs, dating as far back as the 11th dynasty. It was south of the temple that he discovered the so-called "Israel stele," now in the museum at Gîzeh (see p. 180).

The ride to the river will take us

#### THE COLOSSI.

These two time-worn figures are given the court a very imposing among the most striking of Egypt's Seeing them standing wonders. side by side in the bright green them, but not in the form of fields, far away from any building, caryatides. Three flights of steps it is difficult to picture the great lead up to a terrace which precedes temple that once stood behind the . They are second in size only to the fallen colossus at the the pillars of the nave are much Ramesseum. Including the pedeshigher than those at the sides, tals, now covered up to 7 ft. from forming originally a clerestory, the base, they are 65 ft. high. The nave columns are 321 ft. high, Originally monoliths of a hard gritand 211 ft. in circumference. Be- stone, they have been repaired, and tween the first two columns on lost much of their artistic value. either side, were statues of the They represent AMEN-HETEP III, king. Not thirty of the original the builder of the temple. The forty-eight columns remain. Turn- south one is the better preserved, but ing to the left as we enter, we see the north one is the more interesting. on the south wall a very inter- It is the famous Vocal Memnon, esting representation of the siege of which was said to emit musical Zapur, or "Dapul in the land of sounds at sunrise. It is a wellthe Amorites," probably an in-known fact that the action of the cident in the great Hittite war. sun and certain states of the atmosphere of the state of the sta The town on a rock is reached by sphere can produce sounds from scaling-ladders; the use of the particular rocks, and it may have testudo is also evident. The sons been some phenomenon of this kind that happened to this stone after it was rent by an earthquake, and Small Hypostyle Halls.—The not, as some supposed, a trick of ceiling of the first has astronomical the priests. Strabo was incredulrepresentations; on the walls re- ous; but later writers did not doubt that the "musical sound" actually came from the stone. The repairs carried out under Septimius Severus effectually stopped the sounds, which were never again heard.

On either side of the king are 18-ft.-high representations of his wife, and mother. The length of the leg, from sole of foot to knee, is about 20 ft. The foot is 101 ft. long, and the head and neck ladies of the harim. The queen's

measure 101 ft.

On the legs and pedestal are many inscriptions in prose and verse, left by Roman tourists. The earliest is of the time of Nero. The Only one Egyptian committed the vandalism and left a Demotic inscription. In Hadrian's time many left records, especially the courtpoetess Balbilla. On the front of the pedestal are six elegaic verses by Asklepiodotos.

The ruins of another statue lie in a field near by, but they are nearly covered by the cultivated land. It is only in recent years that the land has been cultivable so far from the river; the statues originally stood

in the desert.

# MEDÎNET HÂBÛ, .

This was the name of a village inhabitated by Christians, who appropriated a court of the great temple for their church, but who fled to Esna at the time of the Arab invasion, since which time it has been deserted. The group of temples here is extremely interesting, as it affords a good opportunity of comparing 18th and 20th dynasty and Ptolemaic work.

#### Palace of Ramses III.

The entrance through the wall is between two Porter's Lodges (AA). Beyond is a building resembling the pictures of Syrian fortresses seen in larger, other portions being built versation between Ramses and of brick, but these have long since god Ptah. Beyond this pylon

disappeared. On the facade are reliefs representing Ramses smiting his enemies. Below (to the right) are the conquered princes of the Kheta (Hittites), Shardana (Sardinians), Shakalasha (Sicilians), Pulasta (Philistines), etc. The eighteen chambers of the building seem to have been used as a residence by the king, who is represented upon their walls with the cartouche is invariably blank.

Beyond this Palace or Pavilion is a large Fore Court, down the centre of which a dromos led to the pylon of the great temple. To the right is the temple of Thothmes III. To the left is

### The Temple of Amenardus

or Ameneritis, wife of Piankhi II of the 25th dynasty, and motherin-law of Psamthek I of the 26th dynasty. It consists of a forecourt and sanctuary, with corridor round. The reliefs represent Amenardus offering to Amen and other gods. Beside the queen's name we see that of her father, the Ethiopian King Kashta.

### The Temple of Ramses III.

The Great Pylon is covered with sculptures, the subject of which is the Pharaoh triumphing over his enemies. On the west side he is about to kill two prisoners before the god Ptah-Seker, on the east side the same scene occurs before Amen-Ra. Near the bottom of the east face (B) is a picture of Ramses under the sacred tree, kneeling before Amen. Thoth writes on the leaves of the tree the king's name, while Safekh, the goddess of learning and history, looks on. This signifies the everlasting duration of the king's name, and endowed the king with eternal life. In the lower part the illustrations to the Epic of of the west tower is a tablet or Pentaur. Originally the building was stele, on which is recorded a conway, the roof supported on the east by seven osiride columns, on the west by eight circular shafts. On the inner face of the pylon just fights against the Libyans. Second Pylon at the other end of very bright. this court is covered with representations and inscriptions relating pylon is extended, and the stairto a campaign against a league of cases are most interesting. Syrian peoples.

Passing through the second pylon,

we enter the

Second Court.—The gateway is of red granite, the hieroglyphs cut in it measure from 3 to 4 in. deep. Colonnades surround the court. higher level and forming a terrace. The north and south colonnades have osiride columns. The terrace, with its eight pillars and osiride columns, with much colour left on them, is a very good specimen of Egyptian work. The reliefs on the walls of the colonnades are most interesting. On the east wall near the north end is Ramses carried in a litter, preceded by soldiers wearing feathers, and priests reciting and right the king sacrifices to Min, or Amen-Amsu. Then we see the figure of the god borne in a shrine by twenty-two priests, and the whole procession, of priests, a white bull, the king, the queen (above). On the west side of the door commences a series of scenes representing the "Festival of the Staircase," or festival in honour of Khnemu. which continues along the west wall. It was in this court that the Christians had their church.

Ascending to the terrace, we pass into the

Great Hypostyle Hall.—All the succeeding chambers were until recently buried in the remains of a Coptic town. The columns are

The First Court, about 115 ft. of this hall contained the treasures square. On either side is a covered of tribute brought to the king. On the walls are depicted the various objects stored in the several chambers. Some of the pictures of gold or gilt vases show passed through are continuations of much tastefulness in design. Some the scenes on the outside. Ramses of the colouring in the chambers The beyond the hypostyle hall is still

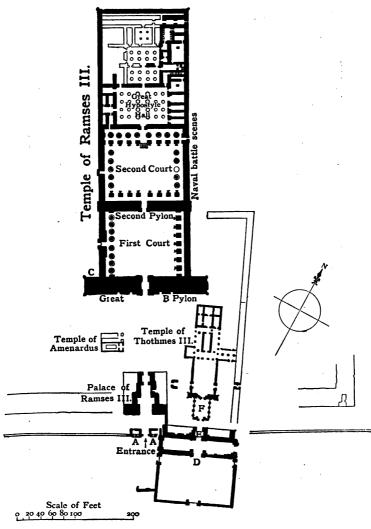
The **View** from the top of the

The Sculptures on the exterior walls should be visited. They form an illustrated history of some of the campaigns of Ramses. The best preserved are on the east wall. Among the scenes here (near the middle of the wall) is a unique that at the upper end being on a representation of a naval battle. The action was at the mouth of the Nile. The enemy's ships differ in build from those of the Egyptians. The details should be examined. After the battle the severed hands of the conquered people are counted. Then we see the king returning on his way to Egypt, and making offer-ings to the Theban triad. On the projecting wall of the west end of the first pylon is a most spirited scene of a wild-bull hunt (C). The carrying censers. Farther to the details of marsh and river scenes are excellent.

In order to approach the other buildings from the front, we return through the courts we have just traversed, and emerging from the gateway of Antoninus Pius (D), we find ourselves in front of the so-called

# Temple of Thothmes III.

This 18th dynasty temple lies south-east of the great temple. It was added to by Ptolemies and Roman emperors. Passing through to the south, we commence with the first court. Here are inscriptions of Antoninus Pius, showing that it was his work. Of the colonall broken off within 4 or 5 ft. of nade on the north side of this court only the two columns on either side The chambers on the west side of the door remain. Their capitals



Medînet Hâbû.

are of a rich floral design. Passing of the colour is unequalled in any between them we come to a tombs. The goddess who kneels Ptolemaic pylon (E), built of stone on either side of the entrance is taken from other buildings. can see blocks with reliefs on them, passage on the left wall the queen put in upside down. Beyond the pylon are small remains of a court built by Nektanebo (F), which is succeeded by another pylon, the work of Taharqa and Ptolemy Soter 11. The former is seen on the inner wall, grasping a number of captives side of the square chamber is the by the hair. The court following mummy shaft. In the farther is quite in ruins. On the right was a granite gateway, built by the Isis and Nephthys behind him, Patu-Amen-apt of the large tomb Neith and Select in front. In the in the Assasif group (p. 237).

In front of us we now see the little temple begun by Amenhetep I and Thothmes I, completed under Hat-shepsu and Thothmes III, but repaired and extended during later times. The temple consists of a sanctuary surrounded on three sides by a colonnade, and on the north by three chambers which lead into three others. The figures of Hatshepsu have in every case been obliterated, and those of one of the Thothmes introduced. The scenes represent the king offering to the gods.

About 170 ft. north-east is a subterranean passage about 60 ft. long and only 21 ft. in breadth, leading to a well of sweet water.

It is about half-an-hour's ride from Medinet Hâbû to

# THE TOMBS OF THE QUEENS.

Though not to be compared in importance with the tombs of the kings, these are very interesting. Unfortunately they have all suffered from the effects of fire. About twenty have been discovered in all, but only two or three are visited. They are mostly decorated with paintings, and have no sculptured reliefs.

We Maat, the goddess of truth. In the stands before Ptah and Harmakhis. two of the genii of the dead, and Isis; on the right wall she stands before Thoth and Nephthys and the two other genii of the dead.

In the little chamber off the left chamber is Osiris, with his sisters room to the right is Hathor in the

form of a cow.

Other tombs are these of Bint-Anath, favourite daughter of Ramses II; Isis, a consort of Ramses IV; Set-Ra, wife of Seti I. A ride of about a quarter of an

hour will take us to

# THE TEMPLE OF DER EL-MEDÎNA.

This is a most perfect little temple of the Ptolemaic period. Its modern name comes from the early Christian inhabitants. Founded by Ptolemy Philopator, it was completed by Euergetes II. It measures only 60 ft. by 33 ft. The principal gods reverenced here were Hathor and Maāt; some of the columns having Hathor - headed capitals; but the Theban triad are also represented, while Amen - Ra and Osiris receive gifts from Euergetes in some of the side-chambers. scenes in the western chamber are most unusual as temple decorations. Here we see the judgment before Osiris, who is seated. This subject is frequently seen in the papyri of the Book of the Dead. Before Osiris is a lotus, on which stand the four genii of the dead, also the gods of the cardinal points. Then comes the "Devourer of the The Tomb of Thiti consists of an wicked," a creature partly hippo-te-chamber, a long passage, and potamus, partly lion, with the head ante-chamber, a long passage, and potamus, partly lion, with the head a square chamber, with a smaller of a crocodile, waiting for those one off each side. The brightness whose hearts are weighed and found wanting. The weighing of the heart bring gold and silver vases, two against the feather, or a little figure horses, and a lion. of Maat, representing truth absolute, comes next. Anubis and Horus tion of a desert hunt, but it is now, preside at the balance, and Thoth unfortunately, much destroyed. with his reed and palette makes the record. The deceased is conducted to the scene of judgment by two figures of Maat.

In this valley of Dêr el-Medîna there are many tombs. To the south-east of this group is another

large necropolis.

# THE TOMBS OF KÜRNET MURRÂI.

These date chiefly from the 18th dynasty, and they resemble those of Shêkh Abd el-Kûrna. The chief tomb, the only one usually visited,

The Tomb of Hui, who was Governor of Ethiopia under Tutankh-Amen. Like so many of the Theban tombs, it is much injured from having been made use of as a dwelling, or stable. The paintings accordingly. To the left on entering is seen Hui, the deceased, accompanied by relatives. In front of him, two Nile boats. Farther on, people bringing tribute to the Governor of Ethiopia. On the wall opposite we see Hul, with his insignia Tdd, which probably marks the of dignity, bringing to the kings the site of Tuphium. The modern tribute-bearers. The tribute objects are most interesting. Behind Hui Ptolemaic temple which stands can be seen a Nubian landscape with dom palms, negroes, giraffes, and a hut. There is furniture in the form of chairs and stools of ebony; there are skins, gold-plated the 12th and 13th dynasties. shields, gold in rings and in dust, and red and blue gems in vessels. The oxen of the tribute have human hands fixed on their horns. The pictures of boats are very good.

To the right on entering the tombs we see Hui being cere- with a shêkh's tomb, from which it moniously invested as Governor of takes the name of Shêkh Musa. Ethiopia before the king. Opposite, Hieroglyphic inscriptions mention Hui bringing the Syrian tribute to the hills as Anti. On the top of the king. A brother of Hui brings Shekh Musa are remains of a temple lapis-lazuli (?) on a dish. Others founded in the 7th dynasty, and

In another tomb is a representa-

# SECTION 11.

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Esna				Page . 244
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### FROM LUXOR TO ASWÂN.

The hills on the west recede from the river after passing Luxor, leaving a broad belt of cultivation. At

eight miles we reach,
462 miles (from Cairo), Erment (R. (east bank) & S. stat.; P. & T. off.), the ancient Hermonthis. The ruins lie about 11 miles from the river, and unfortunately many of the blocks have been used in the construction of the sugar factory and a flight of steps from the bazaar to the river bank. The with which it is covered have suffered village, with its clean bazaar, is accordingly. To the left on enter-pretty. The ruins only present a few columns and blocks of a "Birth House" (cf. Temple of Luxor) built by the celebrated Cleopatra.

A few miles south, on the east bank, is

village partially conceals about \$ hr. ride from the river. Traces of 12th dynasty work have also been found, and in the desert behind are many tombs dating from

Passing at a bend Rizkat, the Greek Crocodilopolis, the scene is picturesque, as the hills approach the river again on the west bank in two peaks called Gebelén, the "Two Mountains." One is crowned

there are many rock-tombs in the church has been discovered, with neighbourhood. In those of the 11th and 12th dynasty were discovered sarcophagi, and in those of the Greek period second and third century papyri.

the New Empire.

Nearly opposite is

Matana (R. stat.), with a large sugar factory and pumping station.

490 miles, Esna (P. & T. offices). In old Egyptian this place was called Seni, and by the Greeks and Romans, Latopolis, on account of the latus fish, which seems to have been the kind of totem of the place. There is a road to the Sûdan, via the oasis of Kürkür, from Esna. The temperature here is very even. so that native doctors often send patients here as to a health resort.

There is a chemist's shop.

The Temple of Esna, about three-quarters of a mile from the river, is surrounded and partly covered by the houses. The Hypostule Hall alone has been excavated. Founded originally by Thothmes III, it was rebuilt by Ptolemy Philometor and Roman have a good view of the elaborate columns are 37 ft. high and 173 ft. small temple in the desert. The in circumference. The roof is formed of enormous slabs 22 to tion by Tiberius and Vespasian. parts of the walls and columns, Aurelius, and Caracalla.

The god reverenced here was the ram-headed Khnem, and associated with him is Isis-Neith. The subjects of the reliefs are similar to those found in other temples. The ceiling has astronomical representa-

desert a subterranean Christian are usually visited.

Byzantine paintings.

Other remains of Christian times are two Coptic Dêrs in the desert -that of Manoas wa Shenudi, 3 miles S.; and that of Anba East bank, Maalla, with tombs of Mattaos, 71 miles N.-W., on the road to the Oasis of Kharga. The former is perhaps the oldest convent in Egypt. It has some very old frescoes, old inscriptions, and

> The hills now keep near the river on the east. Opposite Esna is

> El-Hella, the ancient Contra-Its temple has been Latopolis. destroyed. To this place is brought the talcose stone (the lapis ollaris of the Romans), which the Arabs pound up and mix with brick dust to make their rough cookingvessels called biram, this mixture being able to stand a high degree of heat.

> Passing at El-Kenân, the site of the ancient Chnubis, we see on the

west bank the ruined

had a library.

Pyramid of el-Kûla.—It is now only 35 ft. high. Dr. Naville was unable to discover its sepulchral chamber.

510 miles, El-Kab, east bank, emperors. From the entrance we called in the hieroglyphs Nekheb, and by the Greeks Eileithyias. The capitals of different designs. The tombs here are most interesting, as hall is 120 ft. x 50 ft., and the are the remains of the town, and a

great

Wall which encircled the town 26 ft. long. On the cornice over and formed a fortification is still the entrance is a dedication inscrip- well preserved on the east side. It is built of crude bricks of enormous The names of thirteen other size. It is 37 ft. thick, and encloses emperors are found on different an area measuring 700 yds. square. In an enclosure within this area including those of Hadrian, Marcus were the temples. Among the ruins were found the names of Usert-sen I, Amen-hetep I, Thothmes III, Hat-shepsu, Amen-hetep III, Seti I, Ramses II, Darius, and Nektanebo.

THE TOMBS lie in the hill about twenty minutes' walk from the river. They date from the 13th dynasty. Some little distance inland in the There are thirty-one, but only six

tinguished by its wide opening. Paheri was governor of the nome, and the office seems to have been hereditary in his family, others of ruined. The pictures resemble whom are buried here. He was also tutor to a royal prince. Although the drawing of the figures is below the Egyptian standard, the scenes are very interesting, particularly the agricultural ones. On the west wall we see the ploughing and sowing, then, below, the reaping of wheat and dura, and in the third row the treading out the corn, the winnowing, measuring, and storing of the grain. The inscriptions give little songs sung by the labourers. One has been paraphrased thus-

"Hie along oxen, Tread the corn faster! The straw for yourselves, The grain for your master."

Another reads: "A fine day, one is cool; The oxen are drawing, The heaven is doing according to our hearts; Let us work for the noble." There are also fishing and fowling scenes, and funeral rites.

On the right (east) wall are Paheri and his wife at a banquet, with their relatives opposite. Women harpists and flute-players are seen in the lower row. The and women guests separately.

To the left of this tomb is

The Tomb of Aahmes, which is most important on account of the long inscription, from which we learn that the owner was a captain of the fleet during the war waged 50 ft. long. The four polygonal against the Hyksos by Aahmes I, columns have Hathor capitals. the founder of the 18th dynasty. Khu-en-aten, the reforming king, This is a rather obscure part of caused much defacement of the Egyptian history, so that any reliefs. The inscriptions and paintinscriptions that throw light on it ings on the exterior walls are of the are valuable. This man also served time of Ramses II. There is also a under successive kings. The inhieroglyphic inscription, which scription is in the main room with reads thus: "In the 13th year of the vaulted ceiling. Aahmes is his majesty, lord of the world, seen accompanied by his grandson Napoleon III. Paheri (of the tomb just mentioned),

The Tomb of Paheri is dis- of the tomb. The inscription commences in front of Ashmes and is continued on the entrance wall.

The Tomb of Renni is much those in the tomb of Paheri. An inscription tells us that Renni owned 1500 swine.

The Tomb of Baba contains a reference to a famine which lasted many years. It is behind the hill with the tomb of Paheri.

The Tomb of Setau, a priest of Nekhebt, is the latest, being of the time of Ramses III.

In the desert below the hill is a

SMALL SANDSTONE TEMPLE dedicated to Thoth, Nekhebt, and Horus. It was built by Ramses II. and is connected by forty-one steps cut in the rock with a Rock-CUT SPEOS in the hill. This was constructed by Ptolemy IX, and further decorated by Ptolemy x. It was dedicated to Nekhebt, the goddess of Nekheb, represented frequently as a vulture with outspread wings.

Beyond these temples we pass many rock-inscriptions, some of the 6th dynasty, which mention a temple to the goddess Nekhebt as standing at the "corner of the mountain." Some distance farther,

on a low plateau, is

The Temple of Amen-hetep III, with good drawing and well-preserved colouring. It was dedi-cated to Nekheht. The ruined cated to Nekhebt. The ruined vestibule was added in Ptolemaic times, the temple consisting originally of a single court about

Turning to the left on entering, who, it would seem, was the artist we see Amen-hetep III sacrificing

to the sacred boat, and presenting incense to Nekhebt; he is embraced by Amen. The scenes are repeated on the right wall, with Horus in the place of Amen. The frieze consists of the cartouches of Amen-hetep alternating with Hathor heads, a device which has been copied in the Ptolemaic Speos.

Opposite El Kab are the remains

Nekhen, near the modern Kôm el-Ahmar. In Greek times this place was called *Hierakonpolis*. The very early remains here date back to the 4th dynasty. Beautiful alabaster and diorite vases and bowls were found in the tombs, one bearing the name of Sneferu. One alabaster jar, 33 in. high, had the name of a king, Besh, on it, hitherto unknown. The most wonderful find was a magnificent hawk's head in a beautiful red gold, weighing 80 sovereigns. The eyes were of obsidian. It is now at Gîzeh. Maceheads, flint knives, ivories, figures in hæmatite serpentine and crystal, were also found at the same time by Mr. Quibell. The tombs in the hill behind are chiefly of the 18th dynasty.

The god of Nekhen was Horus, whose symbol was the sparrow-

The sandstone region of the Nile is now entered.

522 miles, Edfa (R. (opposite) & S. stat.; P. & T. off. \( \frac{1}{4} \) hr. fr. river), famous for its very large and perfect Ptolemaic temple. Edfû is the hieroglyphic Debu, and Greek Apollinopolis Magna.

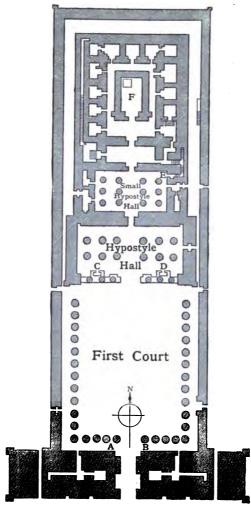
The Temple somewhat resembles that of Dendera, but its pylons are much finer. It was dedicated to Horus, with whom are associated Hathor and the youthful Horus. It was here that Horus was said to have overcome Set, who had killed his father Osiris. The Greeks identified Horus with their Apollo, whence the name Apollinopolis.

The outside length of the temple is 450 ft., its breadth 120 ft.

The Pylon is 250 ft. broad and 115 ft. high. The decorations here are in imitation of those at Medînet Hâbû, and other temples, the king represented being Neos Dionysos. In each of the pylon towers a good staircase leads up 242 steps, past storerooms, to the top, whence there is an extended view.

THE FIRST COURT, with its 32 columns, is paved with large stones. The capitals of the columns are of most elaborate patterns, some of them very beautiful. The pictures on the columns represent the king offering to Horus and other local gods. The walls of the colonnade are decorated with three rows of reliefs. The subjects are repeated over and over again. We see the Pharach, sometimes one Ptolemy, sometimes another, before different gods. To the right of the entrance (Pl. B) we see the king wearing the crown of Upper Egypt, in front of him a priest offers incense, and Horus and Thoth pour holy water over him. To the left (Pl. A) is the king again, wearing the crown of Lower Egypt, and treated in a similar manner.

THE HYPOSTYLE HALL is separated from this court by an intercolumnar screen. Its 18 columns have elaborate floral capitals, but the ceiling is so much blackened that the astronomical representations cannot be seen. The king who figures on the walls is Energetes. He is in one scene accompanied by his wife Cleopatra; here we also see a long procession of local deities presenting offerings to the triad of Edfû. The little chamber to the west of the entrance (Pl. C) was the place where the king was purified by holy water before proceeding to the sanctuary. The scene is similar to that at the entrance of the first court. Another little chamber to the east (Pl. D) was the Library. On its walls is a catalogue of the books it contained, also a picture of Safekht, the goddess of writing and literature. Through the east wall is a doorway into an ambulatory, which



Temple of Horus, Edfû.

goes from the N.-E. corner of the first court round the entire temple to the N.-W. corner of the same court.

THE SMALL HYPOSTYLE HALL has 12 columns with Hathor-headed capitals. From the N.-E. corner a staircase leads up to the roof.

Passing through two vestibules, we reach the Sanctuary (Pl. F) where is the granite shrine in which was kept the symbol of the god. On the east side of the second vestibule is a pretty miniature temple with Nat, the sky goddess, on the ceiling.

From the chambers off the first vestibule we reach staircases leading to the roof. The walls are decorated in a similar manner to

those at Dendera.

On the wall of the ambulatory are scenes of a hippopotamus hunt. **Redestya**, a small village, 5 miles above Edfü, is the starting-place for the desert route to Berenikê on the Red Sea.

The route passes (about 37 miles) a temple of Set 1, dedicated to Amen, with good sculptures. Near the Red Sea is the Gebel Sebara with its famous emerald mines. They were worked in ancient times, and a well-known London jeweller has just (1899) obtained a concession to work them again.

The strip of cultivated land becomes narrower, and the hills

approach the river.

At **Bûéb** are remains of a fortified Arab town (east bank). There are ancient quarries here, with the name of Thothmes III. The fortress, seen about 1/2 mile inland, is now called El-Kala.

Silwa (R. stat.); opposite this place is a ravine called Shat er-Rigála, where there is, on the left not far from the river, a stele showing Mentu-hetep III, Antef v, and Se-ankh-ka-Ra, kings of the 11th dynasty. Farther on in the gorge are many rock-inscriptions. The name of Hatshepsu and other 18th dynasty rulers occur. Farther north are many other inscriptions, Hieroglyphic, Phœnician, Aramaic, and Greek, also some tombs.

The hill before Silwa is called Gebel Aba Ghabah.

547 miles, Hagar Silsila or Gebel Silsila. The hills come close to the river, which narrows down considerably, being at its narrowest only 1095 ft. broad. The name means "Mountain of the Chain," which comes from an Arab tradition that a king once put a chain across the river to stop navigation. On either side are quarries in the sandstone. These can be seen on the east, and on the west many rock-cut tombs are also seen overlanging the river.

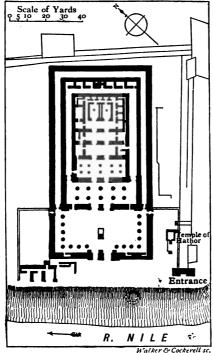
In ancient Egyptian this place was called *Khennu*. At this place, the site of which is probably at El-Hammâm, on the west bank, kings of the 12th dynasty lived; and in the 19th dynasty lived; the there was a college. The quarries give almost as good an idea of the immense architectural activity of the Egyptians as the remains of the vast temples at Thebes and elsewhere. The inscriptions show during what period the quarries were worked, and by whom. One of the time of Ramses III speaks of 3000 workmen employed under one official. There were probably convicts among them.

EAST BANK .- The quarries here were worked principally under the New Empire. It is fatiguing and somewhat difficult to find the different objects of interest. Near the north end is a colossal sphinx which was never transported, and there are other sphinxes never entirely quarried out. Here is also a small naos of Amen-hetep III, which was never finished. quarter of a mile farther south, on a higher level, are three rock-cut chapels by the same king. entrance to the quarries is by a long passage and stairway cut in the rock.

WEST BANK.—The quarries here are not nearly so large, but there are some interesting tomb-chambers. The northern, most worthy of inspection, is a *Speos of Hor-em-heb*, the last king of the 18th dynasty. The reliefs are particularly fine, but unfortunately some of the

of fires. The name of Hor-em-heb Ramses II; Mercuptah offers an is over the centre door. Entering, image of Maāt to Amen-Ra and the relief on the south should Mût; beyond another figure is a be noticed. A goddess suckles the tablet of Kha-em-uas commemoratinfant king, Amen-Ra and Khnem ing the 4th jubilee of his father

chapel is very black with the smoke in high relief of an official of standing on either side of the Ramses II. Here is the entrance to



Temple of Kom Ombo.

wall, the scenes represented: Hor-much damaged. Continuing along em-heb, seated on a beautifully the rear wall: A man praying; decorated throne, is carried by 12 above, Ramses offering to gods; soldiers; he is returning triumphant relief of a high official—notice the from having defeated the Kushites or picture of column marching in the procession; figure the end, three men praying.

Following along the rear another chamber with decorations Ethiopians, many of whom we see memorial tablet of Ramses II; at sented are many, but the chief Cairo. deity of Silsilis was the crocodileheaded god Sebek of Ombos. Particular honour was also paid here to the Nile god Hāpi.

The mountains now recede from the river, but there is little cultivation until we reach a broad plain

564 miles, Kom Ombo (S. stat. Railway at Darau to the south). The TEMPLE on the high river bank has suffered from depredations by the Nile. It is Ptolemaic, but is on the site of an 18th dynasty Its ancient Egyptian name was Pa-Sebek, because the god Sebek was worshipped here. Like the temple at Edfu, it has a forecourt and an ambulatory; but it is peculiar in being double in its arrangements all through. Onehalf was dedicated to Horus (Haroeris), representing Light, the P.T. 10. other to Sebek, representing Dark-

The temple area is gained by a staircase, part of the work of M. de Morgan, who cleared out the temple. Passing a little Temple of Hathor, we enter the ruined court, and see two winged disks over two The two sets of doorentrances. ways through all the halls lead into two sanctuaries. The view from the end looking out to the Nile is very charming.

The hills close in on the river water-wheels (sakiyas) are seen, Simeon. Philæ and the Cataracts. but the strip of cultivation is narrow. The sand assumes a much more yellow tone, and as we approach the Cataract district the colouring as we approach Aswan. On the such was of great importance in

Continuing for some little dis- west is Mount Grenfell, with its tance south along the bank, we come row of tombs; straight in front is to other chapels and inscriptions. the green island of Elephantiné, with In one are the names of Hatshepsu beautiful palm-groves, and on the and Thothmes III. The gods repre- east bank is Aswan, 590 miles from

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#### ASWÂN AND THE FIRST CATARACT.

#### ASWÂN.

Hotels .- See "HOTEL LIST." English Church, open during the season.

Resident Doctor. - Dr. Leigh Canney.

Post and Telegraph Offices on the river bank. Daily post to and from Cairo.

Carriages .- Course in the town. P.T. 5. Per hour, in town only,

Boats. — There are always a number of small boats with sails waiting at the embankment at Aswan to take the traveller across the river, among the islands, or to the Cataracts. From P.T. 15-25 for the afternoon.

Railway. - From Luxor (see p. 220). Also military railway

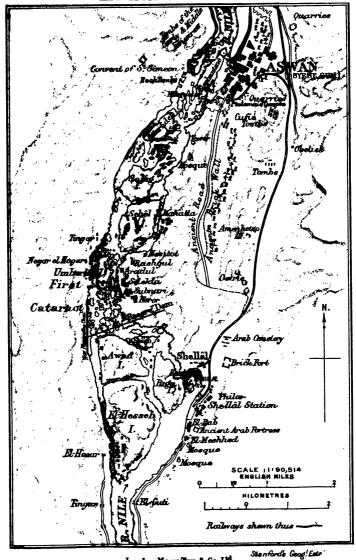
to Shellal (see Philæ).

Objects of Interest, and Excursions. - Bazaars. Granite Quarries. Camp and Ptolemaic Bisharîn Elephantiné and the Temple. Tombs at Mt. Gren-Nilometer. again, but are much lower. Many fell. Islands; and Convent of St.

#### THE TOWN OF ASWAN.

The name Aswan comes, through of the country seems much more the Coptic Suan, from the Greek vivid. Granite begins to appear at Syene and the ancient Egyptian El-Atâra, and great isolated rocks of Sun. (See Ezek. xxix. 10.) It is it are seen standing out of the river the frontier town of Egypt, and as

## ENVIRONS OF ASWÂN



London:Macmillan & Co. Ltd.

. . .

Roman times. But under the materials for their obelisks, statues, neighbourhood. In the 12th cen- detached from its bed.

about 9000, consisting of Egyptians, Nubians, Negroes, Bisharin, Copts, Turks, and Greeks. cutting-off of the Sûdân it was a great market and meeting-place of kinds found in the neighbourhood. the south with Egypt. Now that The valley on to which the quarry the Khalifa is dead, and the Sûdân no longer under his tyranny, the trade in ostrich feathers, ivory, dynasty to Roman times. india-rubber, skins, horns, etc., may revive. During the advance The Bisharin Camp. the Sûdân it became a great centre of activity; for much war material was unloaded here and sent past military railway.

The bazaars are interesting. There are no remains later than those of Roman times. The picturesque ruined quay is Roman

The river bank has been immensely by an embankment. But the invisitors necessitates the erection of large hotels, which detract from the is obtained from its ghafir it may broad effects of strong colour in the by Euergetes I, who dedicated it scenery of this part of the river are to Isis of Syene. It is of no special nowhere surpassed. The black interest. rocks, the bright green of the islands with their palm-trees, the brilliant blue of the sky, and beyond the bright yellow of the sand a trip made round the island, at Mt. Grenfell, crowned by its even if no landing is effected ruined white shekh's tomb, make (fare, P.T. 5 each person). a most beautiful landscape.

Pharaohs it was secondary in im- and temples, are exceedingly interportance to the town on Elephan- esting. It is not a long ride from tiné. In Christian times it was the the town. The road lies through seat of a bishopric, there being the Arab cemeteries. In one quarry some convent remains still in its is an obelisk which was never quite tury it was much raided down marks are seen everywhere, showupon by Arab tribes, who plundered ing the method of working the and spoilt it and reduced it to ruins. granite in Roman times. It is Juvenal the Satirist was made prethought that a row of holes was fect of Syene, a practical banish- made along the desired line of ent. fracture, that they were filled It has now a varied population of with wooden wedges which were saturated with water, and that the consequent swelling broke off Before the the block. The granite is chiefly red, but there are several other

The valley on to which the quarry opens contains most interesting inscriptions, dating from the 11th

may revive. During the advance The Bisharin Camp. Carriage of British and Egyptian troops into there and back, P.T. 25. This tribe of Bedåwin might well be Mr. Kipling's "Fuzzy-wuzzy." may be seen wandering about the Cataract to Shellal by the Aswan. But a visit to their camp is interesting, especially if a little bakshîsh is given to them to dance. But they are anything but unso-phisticated people, having made their camp here probably because of its being a tourist centre. It is about a quarter of an hour's ride improved within the last few years from Aswan. On the way back the

Ptolemaic Temple may be crease of the number of annual visited. Only the facade of its exterior is visible; but if the key natural wildness of the scene. The be entered. The temple was built

name is a Greek translation of the old Egyptian name Abu, which The Granite Quarries, whence was written with the elephant as so many of the Pharaohs took the the syllabic sign for "Ab." It is

Kends, a Nubian dialect. Of its two temples, nothing remains. Mounds at the south end mark the some high offices. site of the ancient town, where "anteekas" are found from time to rocks inscribed with names of the 4th, 5th, 6th, 11th, and 13th dynasties.

Proceeding round the south end of the island, we pass in the other channel the "Sirdar's Island," with a garden. As we round the south end of the island the great granite rocks, worn black and shiny by the action of the water, are well seen. At the S.-E. end of the island is the Nilometer. This is a passage and staircase leading into the water, on the walls of which are marked the Nile levels.

Tombs at Mt. Grenfell. The steep hill on the west bank of the river takes its name from Sir Francis Grenfell, who opened the tombs here in 1885-86. By careful searching many blue beads may be found interesting. in the sand on its steep slope. Up this slope is a stairway, almost plane up which the sarcophagi were drawn. The boat lands the traveller north of this at a less steep place, whence a zig-zag path leads up to the tombs. These date from the 6th and 12th dynasties, and are most interesting, though many are much injured.

No. 26. THE TOMB OF SABNA. of the 6th dynasty. This tomb and that of Sabna's father, Mekhu, which adjoins it, were used in Roman times as common burial-places. The reliefs are difficult to see, and show nothing of special interest. form of the columns is called "proto-Doric." The peculiar stone table comes next, has also important inwas probably a table of offerings.

No. 28. THE TOMB OF HAQ-AB, who is portrayed on its walls with a dark complexion. This is accounted for by the fact that, though his mother was an Egyptian lady, his father was a negro called Penatmai.

inhabited by Nubians, who speak Here we see another instance of the greater importance attached to the maternal descent, for Haq-ab held

No. 31. THE TOMB OF SE-RENPUT. This Se-Renput was son of Satihetep, Near these mounds are who lived likewise during the 12th dynasty. We enter a passage which leads to a hall with six columns, then to a corridor, and as we pass along we are somewhat startled by the figures cut out of the rock in niches. They represent Se-Renput in the form of the Osirian mummy. They are painted. The corridor leads to a chamber with four pillars. The decorations in the recess are most beautiful, done in low relief, and coloured. The hieroglyphs are done in great detail. To the right is Se-Renput's mother, on the left wall is his wife, and on the back wall we see himself and his son.

No. 32, and following, are tombs of Aqu, Khunes, etc., some of which have been used as dwellings by Coptic monks, who have left traces of frescoes. Some of the reliefs are

Farther north we come to

THE TOMB OF HER-KHUF, with buried in sand, with an inclined important historical inscriptions on the outside wall of the tomb. It belongs to the 6th dynasty, for Her-khuf relates how he was sent three times to the negro country about Korosko, and returned laden with treasure for King Mer-en-Ra. The sculpture on this wall shows Her-khuf leaning on a staff in a rather unusual attitude. Another inscription tells how he brought a "Danga dwarf" to Pepi II. was probably a man of one of the dwarf tribes discovered by travellers in Central Africa, the name Dongo being still extant.

scriptions.

No. 36. THE TOMB OF SE-RENPUT, son of the lady Thena. He was a prince serving in the army of Usertsen I (12th dynasty) during the wars against the Kushites, i.e. Sudanese. On the columns of the court are pictures of the deceased, and we see a large picture of him again on the back wall (to the left), followed by a sandal-bearer and two dogs. Again, to the right we see him with three

There are some interesting but much destroyed paintings on the walls of the ruined Coptic monastery above.

THE ISLANDS; AND CONVENT OF ST. SIMEON. Sailing among the islands is very charming, and an afternoon may be spent in doing this and in visiting the ruined convent of St. Simeon on the west bank. There is a perfect labyrinth of chambers, and some interesting frescoes adorn a large corridor in the first storey. They represent the Christ, with Michael the archangel and six apostles. Other paintings are in the vaulted church and the rock-cut chapel. The ceiling of the latter is most interesting.

#### PHILÆ AND THE FIRST CATARACT.

The Train (Fare, P.T. 10, 1st class; P.T. 3, 2nd class) leaves Aswân at 9 a.m., arriving at Shellâl at 9.35. The railway goes through the desert past the quarries.

Shellal is the starting-place of the steamers for the Second Cataract and Wâdy Halfa. Boats wait here to take people over to Philæ.

The Ride (donkeys there and back, P.T. 10, not including bakshîsh; there only, P.T. 5) to Shellâl is made through the desert, by the route that Strabo took.

The Drive.—It is now possible to drive to Shellal. The road is very heavy, being chiefly through sand. The carriage there and back, P.T. 971, i.e. £1.

islands of great granite boulders piled up in picturesque confusion. the yellow desert to the west, the with Hathor heads. The few re-

Nile rushing swiftly to the Cataract. and in the centre the island of Philæ with its beautiful temples. We take a boat and, if time permits, sail round some of the islands. That beyond Philæ is Bigeh. has a small Ptolemaic temple of Hathor, before a statue of Amenhetep II.

The small island to the north of Philæ is Konosso. Its rocks have many interesting inscriptions, the cartouches of Psammetikhus II being most conspicuous.

Philæ. On this small island, measuring only about 400 ft. by 140 ft., are crowded many interesting monuments.

In ancient Egyptian it was called Paalek, "The Frontier Town."

The Arabs call it Gezîret Anas el-Wogûd, after a hero of the Thousand and One Nights, in a tale of which the Egyptian version has part of the scene laid here.

In old Egyptian times Philæ does not seem to have been of much account. The oldest building on the island dates from Nektanebo (B.C. 350). The chiefdeity reverenced on the island was Isis, but Osiris, Nephthys, Hathor, and the Cataract goddess Sati also appear on the monuments.

Until lately many of the remains were covered up by the débris of a Coptic town. In 1896 much of this was cleared away by Captain H. G. Lyons, R.E., who surveyed here on behalf of the Egyptian Government, and made a complete record of all that is on the island, in view of the probability of the destruction of the monuments that will follow the making of the new great dam and reservoir which are now in course of construction.

The landing is usually made on the east side, close under the picturesque temple called

"Pharach's Bed." It is un-The scenery is very grand. The finished, the abaci above the capitals of the columns never having been carved, as was probably intended,

liefs in the interior represent Trajan offering to Isis, Osiris, and Horus.

A little farther west is a charm-

ing little

Temple of Hathor, built by Philometer and Euergetes II. The sculptures on the walls, showing harpers, people playing on the flute, and servants with antelopes, are very good. The grotesque figures on the columns represent Bes (see DENDERA).

We now come to the

#### Great Temple of Isis.

It was built by Nektanebo and some of the Ptolemies. We enter a court in front of the great pylon by a gateway bearing the names of Philadelphus and Tiberius. From this court we see to the left two long colonnades. At the south end of the east colonnade is a ruined Temple of Ar-hems-nefer, an Ethiopian god. The beautiful West Colonnade is 100 yds. long. Its 32 columns are 16 ft. high, and each capital is of a different design. It ends at the south in a small CHAPEL OF NEK-TANEBO, the oldest building on the

Returning, we visit the

Great Pylon, 150 ft. broad and 60 ft. high. The decorations are similar to those on Theban temples. -the Pharaoh who is represented triumphing over his enemies being Ptolemy Neos Dionysus. The pylon should be ascended, the view from the top being very fine.

Passing through the pylon into the Fore-court, we see the pylon of the temple proper (2nd pylon on

plan).

To the left is a colonnade behind which are several chambers. This was a small temple dedicated to Isis Usret, and corresponding to the "Birth houses" in the temples of Luxor, Dendera, etc. The eastern colonnade has several chambers off it, from one of which a staircase leads to the roof.

passage on the west, and proceed to the ruin, we find a Nilometer.

The Second Pylon is not parallel to the first. On the east side of it we see the natural granite rock appear-It is incorporated with the building, having a squared face and On the pylon we an inscription. see the same Ptolemy whose picture is on the first pylon. In the top right-hand corner of the doorway are some early Christian frescoes.

Passing through an open court, we

come to a

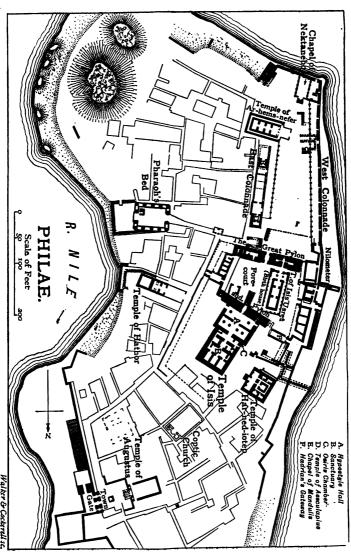
Hypostyle Hall, which is the most beautiful part of the temple. Much of the colour is still left on its columns and well-designed capitals. The ceiling has astronomical representations, and the walls and pillars are covered with sculptures. The Coptic crosses seen every here and there indicate that the hall was once used as a Christian church.

The Sanctuary and the chambers surrounding it have nothing of particular interest to show. In the sanctuary is a monolithic granite shrine. From one of the small chambers to the west a staircase ascends to the roof and the

Osiris Chamber. The scenes here relate to the death and resurrection of Osiris. They are very peculiar and interesting.

Near the north end of the island are remains of a Roman temple of Augustus, and a large Town Gate.

Before the great reservoir works at Philæ were commenced, the return to Aswân was usually made by boat down the cataract, a pleasant and somewhat exciting excursion. This is now no longer possible. When the dam is completed visitors will be able to return by boat, but it will be through locks instead of through the rushing waters of the cataract. The islands passed on the way, particularly the large island of Sehel, have many interesting and If we leave this fore-court by a valuable rock inscriptions.



Walker & Cockerell sc.

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ASWÂN (FIRST CATARACT) TO WÂDY HALFA (SECOND CATARACT).

For practical information, see p. 204.

With Aswân, Egypt proper is left behind, and Nubia is entered. The short steamer journey of a week there and back is well worth taking. Not only does the Temple of Abû Simbel rank almost next to the Pyramids in interest, but the country is different, the scenery finer, and the sand of even a richer yellow than that at Aswân. There is, however, less animal life.

Leaving Shellal, there is a fine view, looking back, of Philæ and the other islands. At first the scenery is wild, the river running

between granite cliffs.

10½ miles (west bank), Dabod, with remains of a temple founded by an Ethiopian king, Az-kher-Amen, a contemporary of Ptolemy IV. Beyond this is a very beautiful reach of the Nile with bright green banks, granite boulders, and palm groves, and in the distance the picturesque Ptolemaic temple of,

15 miles (west bank), Kartassi, on a hill. It is very small, not more than 30 ft. square. Passing sandstone quarries and a few ruins at Tâfa, we reach, beyond a rocky gorge with numerous islands,

14 miles (west bank), Kalabsha, the largest temple in Nubia, built in the reign of Augustus, and once used as a Christian church. Much of the colouring is still very bright, but the decorations were never completed. About 20 minutes distant northwards is a small temple called Bôt el-Wali, of a much better period, having been built in the time of Ramses II. It is cut in the

rock, and has sculptured reliefs showing the victories of Ramses over the Ethiopians. Notice on the left wall a giraffe, an ostrich, and other animals.

Beyond Kalâbsha there is scarcely: any vegetation, and the bed of the river is so rocky as almost to formrapids until the valley widens out

13 miles (west bank), Dendûr. This point is just within the tropics, and the constellation of the Southern Cross may be seen. The temple at Dendûr is Roman.

9 miles (west bank), Gerf Husen, with a rock-cut temple of Ramses II. Nearly opposite is the ruined mediæval town of Sabagûra. Passing

ruins of the 18th dynasty,

10 miles (west bank), Dakka is reached. The Ptolemaic temple is built on the site of temples of the 12th and 18th dynasties. Part of the temple was once used by Christians. On the east bank are remains of a large fortress.

3½ miles, Korti.
23½ miles (west bank), Wady elSebúa, or "Valley of Lions," with
a temple of Ramses II. On the
walls of the area is a list of his
children, amounting to 178. The
river now narrows and turns to the
west, reaching at.

124 miles (east bank), Korosko, chief town of the district, from which starts the desert road to Abû Hamed and the Upper Nile. The river now takes a north-westerly

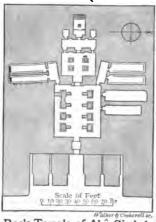
course to,

7½ miles (west bank), Amada, with a small temple dating back to Usert-sen III, but rebuilt by Thothmes III.

3½ miles (east bank), Dirr. The small rock-temple was built by Ramses II. After passing Kasr Ibrîm, with some interesting rock-tombs, and Toshki, where the Dervishes were defeated in 1889,

pleted. About 20 minutes distant northwards is a small temple called the Bet el-Wali, of a much better works of Ramses II, are cut in the period, having been built in the precipitous cliff overhanging the time of Ramses II. It is cut in the river. The Great Temple consists

of a large hall with eight columns, a smaller hall, and twelve other chambers, all cut out of the solid rock. On either side of the entrance are two seated figures of Ramses II, 65 ft. high. The smaller figures on either side of the entrance are Nefert-ari, his wife; the others being his mother, son, and daughters. It is 180 ft. from the entrance to the back of the furthest chamber. The reliefs on the walls are not only beautifully executed and vividly coloured, but are of great historical value. The Temple



Rock Temple of Abû-Simbel.

of Hathor has six colossal statues on its façade, each 33 ft. high; four of Ramses, and two of his wife. It has a hall with eight Hathor-headed pillars, and other chambers. The view from the top of the cliff above the statues is very fine.

Opposite Abû Simbel, a little are not so imposing in further south, is a small rock-cut contour, being of sandst temple, and still further south on the west bank at Faras are Egyptian, Roman, and Saracenic remains.

The ruined town opposite Faras is Coptic. Before reaching,

802 miles from Cairo and 40 miles

from Abû Simbel, **Wâdy Halfa** (east bank) itself, the steamer ends its voyage at Ankish, the military station. Here are the "Lines," with the Egyptian troops to the north and the Sudanese to the south.

Hotel.—See "Hotel List."
Doctors.—A doctor (Copt) at
Thewfikieh. A Syrian doctor at
the camp.

Boats and a steam launch can be hired at the hotel.

There is nothing of interest in Wâdy Halfa itself, but the cataract, which is some miles south, should certainly be visited.

## THE EXCURSION TO THE SECOND CATARACT.

The journey is made part of the way by boat, and the latter part on donkeys or camels. The boat lands the traveller on the west bank just under the remains of an interesting **Temple of Thothmes III.** Some of the colouring here is still very bright and charming, but everywhere are mutilations.

From this point it is a ride of some distance to the Rock of Abusir, whence there is a very fine view of the cataract and surrounding country. The rock is covered with names of travellers and tourists. From the top one sees the bed of the river, which occupies a wide area at this point, with innumerable channels of water finding their way among the shiny black rocks. Far to the south may be seen the mountains which mark the border of New Dongola. The scenery is quite different from that at the first cataract, being perhaps wilder and more desolate, although the rocks are not so imposing in height and contour, being of sandstone instead

### SECTION 14.

#### FROM WÂDY HALFA TO KHARTÛM.

The railway from Wâdy Halfa to Khartûm is now complete, and there is a weekly service of trains. The distance is 570 miles, the journey occupying about thirty-one hours. There are no places en route where it is possible to stop. The railway being under military control, the following time-table is subject to alteration:—

 Wâdy Halfa, dep.
 8 p.m. Thursday

 Abû Hamed, arr.
 7.20 a.m. Friday

 Abadia,
 1.30 p.m.

 Atbara,
 3.15 p.m.

 Shendi,
 9 p.m.

 Khartôm,
 3 a.m. Saturday

#### RETURN JOURNEY.

Khartům,	dep.	10	a.m.	Tuesday
Shendi,	arr.	3	p.m.	**
Atbara,	**		p.m.	
Abadia,	35	10.30	p.m.	- 11
Abû Hamed,				Wednesday
Wady Halfa,	**	4	p.m.	**
Sub-section field at 1997			100	The second second

The train consists of sleeping-cars

with bath-rooms, a restaurant car, a second-class car for European servants, a third-class car for natives, and vans in connection with the weekly postal service between Shel-lâl and Wâdy Halfa. As a rule, only 18 first-class passengers can be accommodated.

FARES:			
	£	S.	d.
1st class, Wady Halfa to			
Khartûm	9	4	7
,, return, ditto	15	7	8
2nd class, return, European			
servants	- 6	3	1
3rd class, return, Native ser-			
	**		

These fares include sleeping-berths and baths, but not food, which must be paid for on the train. The tariff is:—

Breakfast	 6	P.T. 15
Luncheon		P.T. 25
Dinner .		P.T. 35

which comes to about 15s. 6d. per day.

KHARTUM.—Hotel.—The new hotel was opened for the reception of travellers in January 1901.

## BOOKS UPON EGYPT, ANCIENT AND MODERN.

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Budge, E. A. W., The Mummy.

Wiedemann, A., Religion of the Ancient Egyptians (Grevel),

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